

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, December 1, 1921.

New Series Volume XXIII No. 43.

The mother of Helen Keller died at Montgomery, Ala., Nov. 15.

The World's Sunday School Convention will be held in Glasgow, Scotland, in 1921.

The latest statistic for the United States shows three times as much spent for tobacco as for education. We generally get what we like best.

A young woman has been refused a place in a choir of Hartford, Ct., because her part in a play was too realistic and enthusiastic where it was her rôle to kiss the hero in the play.

Rev. Wade Smith reports the organization of a new church at Hickory Grove, six miles from Sumrall. It is in a Hardshell community where people have gotten tired of doing nothing.

Serious rioting was reported recently in Bombay, India. The unrest of India has grown to be alarming to the British, and the Prince of Wales visit did not seem to quiet things much.

Look at the Baptist Book Store's advertisement on the last page. Bibles are and have been for many years the world's best seller in the book line and the most popular Christmas present.

Twenty years ago two-thirds of the Philippines were illiterate; now only one-third. English has been substituted for Spanish in the schools and mechanical arts are taught the boys and girls.

Back to Baltimore they say a certain editor of a great Baptist paper published in New York is coming; not to locate, oh no, but to secure a worthy assistant. We have seen no announcements, but a little bird flew this way.

An ancient burial ground in Arizona is said to have been discovered where skeletons twice the size of the average man of today were unearthed. One skull was said to have been an inch thick.

Seventy-five people were busy last week in Vicksburg taking the Sunday School Teacher Training Course. They had a great faculty consisting of Dr. Beauchamp, Mr. Byrd, Mr. Sweaney and Miss Brown.

The Convention Board of Mississippi Baptists is called to meet in Jackson Monday evening December 5th at seven o'clock. The Executive Committee of the Board will meet in the afternoon just before the meeting of the full Board.

It is time now to think about Christmas presents. You may be a member of the S. P. U. G's.; that is the Society for Prevention of Useless Gifts. Whether you are or not, we have a suggestion to make. If you want to do a real favor to your friend, send him or her the Baptist Record for a year and we will send a nice Christmas card for you with the first number. We know a

CONVENTION BOARD DEPARTMENT R. B. Gunter, Corresponding Secretary

TITHING CAMPAIGN WEEK

We are this week in the midst of the Tithing Campaign. One Sunday of the "Half-Million Week" has passed. Are we all pushing towards the goal? Will Mississippi do her part? Will your county do its part? Will your church do its part? Will you do your part?

IMPORTANCE OF REPORTS

It is important that reports be made of the results accomplished. Report blanks have been furnished on which each church is to make its report direct to R. B. Gunter, Cor. Sec'y., Jackson, Miss. We would like to be able to tabulate the results as soon as possible. Do the work thoroughly, then see that the report blank is filled out and mailed. The church keeps all the cards and sends only the report blank properly filled out.

The Convention elected N. T. Tull, Jackson, Statistical Secretary. He requests that the clerks of the associations send him two copies of the minutes of the associations as soon as they are published.

Methodist young lady who last year gave several subscriptions to the Baptist Record to friends of hers for Christmas presents. A Baptist ought to do as well.

Dr. S. I. Porter of Oklahoma City, is assisting Pastor E. B. Hatcher in a meeting in Lowrey Memorial Church, Blue Mountain. He is one of our very best preachers and good preparation was made for the revival. We hope the meeting may be the time for a great spiritual harvest.

A resolution was introduced into the Tennessee Baptist State Convention petitioning the Southern Baptist Convention to abolish the Home Mission Board. It was referred to the committee on resolutions and seems never to have come out.

Work will be resumed on the church at Clinton immediately, the delay having been caused by lack of funds for completion. Those who have promised help as soon as work begun may now send in their contributions to Rev. Zeno Wall, Clinton, Miss.

News Item: "The United States Bureau of Mines reports the discovery of an enormous gas field in Northern Louisiana". Rather behind the procession Mr. U. S. B. M. A sort of second cousin of Rockefeller has been gathering scheikels in that region a good while.

To repay the debt of gratitude to America for feeding starving Austria, Dr. Lorenz of Vienna, is in New York treating cripples without pay. The throngs are so great that police are kept busy handling the crowd and extra nurses and internes are called in to assist. It is a beautiful ministry of this specialist in treatment of joints inspired by a beautiful motive.

The Japanese Mikado retires at the age of 42, after 19 years in office on account of ill health, bodily and mental, and appoints the crown prince as regent. The latter is said to be more hospitable to Western ideas, is only 20 years old, and more accessible to the people.

Pastor J. R. Kyzar has been with the Bardstown, Ky., Church for two years. In that time the membership has grown from 192 to 298. In the past year the financial budget has been increased from \$2,756.64 to \$8,133.44. Hasn't he about graduated from Kentucky and prepared to come back to Mississippi?

Oh you Foxy! The news comes from Rome via London that the Pope announces that he is ready for a reconciliation with Italy. His unholliness has been sucking his thumb as the "prisoner of the Vatican" for fifty years, until he has grown tired of it. He wants to get out more actively into politics.

It is reported from Washington that President Harding is feeling out the sentiment of other nations with reference to an annual conference in Washington similar to the present disarmament conference for the purpose of international co-operation to settle points of difference and prevent trouble. It would be better to do our fighting with our tongue.

Dr. E. N. Walne, our Mississippi missionary to Japan for thirty years, made a great address at the State Convention in Jackson. He also spoke at Mississippi College Chapel and at Flora. He makes a flying visit to Texas where he has a son in San Marcos Academy and expects to return to Japan in February.

Friends who make frequent and kindly inquiries about our former business manager, Mr. J. J. Lipsey, will be interested in learning that since his sojourn of four months in Colorado Springs, he is under the necessity of having his clothes made bigger to accommodate his increase in avoirdupois. Thanks for returning health.

Memphis Baptists are agitating the question of bringing the Southern Baptist Convention to Memphis in 1923, as there is a large auditorium to be built in the city and will probably be completed before that date. They have good hotels and easy access by railways, and they are close to Mississippi.

At Patterson School House, six miles southeast of Weathersby, a church was organized on last Saturday with 25 members. The next day 13 more were added with a prospect of continuous growth. Brother A. J. Linton is preaching for them once a month in connection with Ryall's Creek. They have a Sunday School and two prayer meetings a week, and are looking forward to building a suitable house. The church takes the name of Athens and is located in Simpson County.

SHALL SINNERS TITHE?

Much has been said about TITHING for the Christian, and I believe every Christian ought to tithe and then make free-will offerings. Wife and I have been tithing more than fifteen years. But I ask the question:

SHALL SINNERS TITHE?

It is being taught in the pulpit and in the press, that sinners and Christians are under the same obligation to tithe. If so, shall the sinner bring his money to the "storehouse" and who should collect from him when he fails? If he is asked to give a tenth, doesn't courtesy and fairness demand that he have a voice in the use of the money, or, is it "Taxation without representation"? If money be accepted without faith, why not a man? "But without faith it is impossible to please him:" Heb. 11:6. If we put our hands in the collection plate with the sinner, why not break bread with him in the communion plate? But Paul said, "With such a one not to eat." 1 Cor. 5:11. If we put on the yoke of silver with him, why not recognize him as a brother in service? If he may give and sing, why not pray and preach? "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14.

Furthermore, some are teaching, that if we can get a man to pay God the tenth, that he will learn to honor God with his soul and be saved. I grant that the sinner is robbing God of his heart, soul, and mind, as well as his tenth of the increase. But, the greatest sin is to withhold himself. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Matt. 22:37.

Is our hope based on Reformation or Regeneration? Has the gospel been changed to read: "Tithing and repentance toward God, and giving and faith toward our Lord Jesus Christ?" Has Darwin much to teach us if we say, "come on sinners, pay God his tenth, and you will get saved bye and bye?" Does the Commission read: "Go ye and make tithers of all nations, baptising them—teaching them—and they shall get saved finally?"

Let us see to it that our Savior is not crucified afresh on a cross of silver in Mississippi! Let us not dare to ask a sinner to be more Christ-like than a Christian, and pay a tenth, when we have Baptists by the hundred who are as much afraid to trust God, and just promise to be honest enough to pay after he gets hold of God's money; as they would be afraid of the fiery furnace! Let us be sure that we do not offer gold instead of God and silver instead of the Savior, but preach repentance toward God and faith toward the Savior! Then, please God, we will teach them to observe all things, which includes this great thing, TITHING!

W. RUFUS BECKETT

TITHING LITERATURE AT LESS THAN COST OF PRINTING

Until March 1, 1922, we offer to furnish post-paid all the tithing literature we publish at 50 per cent discount from list prices. This is less than the cost of printing.

Send 20 cents for a package of 22 pamphlets comprising over 200 closely printed pages containing articles by fifteen or more different authors.

Please mention the Baptist Record; also give your denomination.

THE LAYMAN COMPANY

35 N. Dearborn St.,
Chicago, Ill.

Pastor W. R. Beckett has resigned the churches at Mt. Olive, Seminary, and Rock Hill, to become effective the last of December. During this pastorate—nearly two years—the Lord added to Mt. Olive 67, to Seminary 69, and to Rock Hill 17 members, making a total of 153. All of these churches have paid their quota to the 75 Million Campaign this year.

THE BIBLE AND EVOLUTION

By T. T. Martin, Evangelist

In a recent issue of the Baptist Record, "An Innocent Bystander" has a very misleading article on the above subject.

The writer twits Bro. T. J. Moore for referring to Evolution as a "Germanic Darwinian Theory", because Darwin was an Englishman. While that is true, Germany quickly accepted the teaching and is the nation which has spread the teaching over the world. Germany and not England is the nation known as the Evolution nation now being aped by America. It was Evolution. It was Evolution as taught by Germany, the teaching of the doctrine of "The Survival of the Fittest" and "Might Makes Right" that caused Germany to plunge the world into the World War; because they believed Evolution to be the law of nature, that the "survival of the fittest" and "might makes right", and because they believed themselves to be the fittest that therefore Germany had a right to conquer and rule over other nations.

The writer says again, "All of Evolution is not Darwinian, nor do all Evolutionists accept all that Darwin wrote". That is a dodge unworthy of any Christian writer—it is playing to the galleries on the word "all". Of course all Evolutionists do not accept "all" that Darwin wrote; but the writer knows all Evolutionists do believe essentially Darwin's theory; the writer knows all Evolutionists believe that all life evolved from protoplasm; that lower species evolved into higher species. Let "Innocent Bystander" come out into the open and give an accepted teaching of Evolution that does not teach this; let him show that Theistic Evolution differs essentially from Darwinism.

"Innocent Bystander" says further, endorsing his sister's views that they "see no reason to limit an omnipotent God to an instantaneous creation; that he was able to create man by a process of centuries." It is not a question as to what God is able to do but it is a question of what God's Word says God did do. It would have required as much power and wisdom on the part of God to create the first protoplasm with all the potentialities of evolving all species up to man, as to create the separate species. The sole question is what does God's Word say that God did do? And just here all theories of Evolution flatly contradict God's Word.

"Innocent Bystander" as an apologist for Evolution says that they only hold it as a theory. Two things; It is a theory that flatly contradicts God's Word and leads to denying the Savior's Deity, second, the Evolution teacher, without one exception that I can find stand before their classes and in substance teach that "all scientists are now agreed" as to Evolution. I have been unable to learn of one who tells his classes the facts, that more than twenty of the great scientists of the world utterly repudiated Evolution; that some great scientists who at first accepted it, afterwards utterly repudiated it, among them Dr. Virchow, the great German scientist and Prof. Wilhelm Maxwell Wundt of Liepsic, and that evolution has never been proven and can never be proven, and that no man can believe in and believe the Word of God.

"Innocent Bystander" says, "I have tried to show that belief in the Bible and belief in the hypothesis of Evolution are not incompatible". Let Innocent Bystander show any theory of Evolution taught in any State school that does not teach the evolution of one species into another. But Genesis in the first chapter says that everything brought forth "after his kind". If Evolution is true, there are ten lies in the first chapter of Genesis; Evolution says that man evolved up from lower animals; Genesis tells altogether a different account; evolution says that the first man midway between the anthropoid ape and modern man did not possess a language; Genesis says that the first man spoke plain

intelligent language. If Evolution is true then there are other lies in Genesis, yet "Innocent Bystander" cannot see anything incompatible in believing in evolution and also in the Bible, neither did the applicant for the country school see anything in teaching the round system of the earth's shape or the flat system.

But Jesus endorsed Genesis as the word of God. If Genesis has in it all these lies, if evolution is true, then the Savior could not have been Deity, for if He knew they were lies, Deity would not endorse lies; if He did not know that they were lies Deity would not be ignorant of facts. Then if He were not Deity He could not really redeem us from our sins and we are left in our sins. And if he were not Deity then His teachings are without authority and maybe there is no Hell, as he taught, anyhow. I call on "Innocent Bystander" to come out and reconcile any accepted theory of evolution with the inspiration of Genesis and the Deity of our Savior. Reader, watch, but watch in vain for him to even attempt this.

"Innocent Bystander" tries to belittle the issue by repeatedly referring to evolution as the "naughty doctrine". It is a fearful responsibility to belittle a great dangerous issue and thus throw people off their guard. Prof. Huxley the great scientist said, "Evolution, if consistently accepted makes it impossible to believe the Bible." And William Jennings Bryan is giving his life to trying to save American people from this deadly soul-destroying teaching. And yet "Innocent Bystander" comes out as an apologist for it and belittles the issue by referring to Evolution as only a "naughty doctrine."

THE BAPTIST CONVENTION AT JACKSON

What a gathering was there! Great in its attendance; its personnel; its spiritual power; its objectives and in its royal entertainment. Meeting in our Capitol City so accessible, by railways, and weather conditions so propitious, it is not surprising, with the Pastors—Laymen's meeting preceding the Convention proper, that all combined to make, perhaps, the largest attendance in delegates and visitors we have ever had.

It was interesting to note the all sorts and sizes in the personnel. There were the big pastors of the little country churches, and the little pastors of the big city churches—the big and little here refer, of course, to bench room. The strong and robust laymen were there—strong in their financial lifting power, and robust in their soulful speeches, prayers and progressive spirit. The long-looked-for day is dawning into brightness as our laymen are catching the vision and meaning of stewardship in Kingdom service. Noble women, not a few, lent their charms in piety and grace to the great gathering.

The half-hours given to devotional service preceding each session, were the Throne-touch that brought to us the currents of life, light and love. The appropriate scripture lessons given by the leaders, the dear old songs, which carried us back to the days of our fathers and mothers, with the earnest prayers that were offered, prepared us for the unity of the Spirit, and the blessed fellowship so manifest in every meeting. That matchless leader in song, Charlie Butler, may have observed some discordant notes in songs that were divine but what was more beautiful there, were no discordant votes on the great questions before us. Was not this due to the leadership of the Holy Spirit?

The three great objectives of the Convention—the massive trunks with their out-spreading branches—are, the work of the Convention Board; the Education Commission; and Social Service. The report of Secretary Gunter was cheered to the echo, which shows the old tree of State Missions is bearing mighty good fruit on all of its branches, viz: Sunday Schools, B. Y. P. U.'s, W. M. U.'s, Laymen's Work, Enlist-

ment work, Associational Missions, Educational Missions, Church Extension and Publications. The evening called our attention to missions outside the state—that of Foreign and Home. A fitting close to the great program of Missions was the masterly address of our own religious statesman, Secretary B. D. Gray.

Another tree, young, but growing rapidly under the nurturing care of Secretary Nelson, aided by a broad visioned Board, is that of the Education Commission. The fruit of this tree is borne by our colleges: Mississippi, Clarke, Blue Mountain, Woman's, our South-wide Institutions and Ministerial Education. These subjects provided material for one of the greatest inspirational addresses of the Convention. They say, "Dot" Nelson did it. It was a great privilege and pleasure to hear the Corresponding Secretary of our General Education Board, Dr. W. C. James of Birmingham, on the subject of Christian Education. The time was all too short for such a subject in the hands of such a speaker. Come again, Brother James.

It was happy to note the third great tree—Social Service—taking root in sympathetic soil and lifting up its branches in golden fruits and fairest flowers. Its purpose is to weed out all noxious growths in the Social realm—such as, disease, distress, penury and want that comes to the orphan and aged preacher, debauchery, that gets its venom from intemperance, and the many social evils of the day. Our hospital work under the splendid management of Dr. Curry was in evidence, not only by the facts he laid before us, and reinforced by the heart-touching address of Bro. Lipsey, but also by that company of ministering angels to the sick and suffering—the nurses, twenty or more in number—white robed in body and soul, spoke in silent eloquence of the gracious work that is committed to them.

How our hearts thrilled with joyous emotion as Dr. Curry spoke of the splendid mansion that is going up in heaven for J. R. Carter, the Superintendent of our Orphanage. This work cannot be known in its fullness this side of the crowning of the Saints. It was re-inspiring, after brief talks, to look into the faces of a large company of Bro. Carter's large family, and to hear them sing of faith and love. Bro. Bailey, on the line of Social Service, gave us some eye-openers on Prohibition and Ministerial Relief. His work calls for the co-operation of everyone who is an advocate for better homes, better communities, a better citizenship and churches that would be citadel proof against all immoralities. Dr. A. J. Barton, of Alexandria, La., closed this part of the program with a magnificent address. Dr. Barton's study of the subject in all its phases has made him a past master in handling the subject of Social Service.

Besides those mentioned, other brethren of denominational prominence gladdened us with their presence and good speeches. Dr. Gardner came to us in the interest of our Seminary at Louisville, and Dr. Jeff Ray in the interest of our Southwestern Seminary. "Trusteeship and Tithing" was the subject of a most pleasing and convincing address by Hon. Gilbert T. Stephenson of North Carolina. Dr. J. W. Gil'on of Kentucky delivered a great sermon on "Paying our Vows unto God". Dr. J. T. Henderson of Tennessee—our great Laymen Leader—spoke with marked effect on Stewardship. Kindred subjects to those discussed by a number of home brethren, made the Pastors'—Laymen's meeting a great success, and expressions were many that it made a happy prelude to the Convention.

The address of welcome and response, by T. M. Hederman and W. H. Morgan respectively were replete with grace and common sense. The homes of our brethren of other denominations were open to us, also the large auditorium of the Galloway Memorial Church for the evening sessions of the Convention. Altogether we were generously entertained. Incompleteness would

mar this script were the trip to Clinton and return omitted. This pleasing feature was planned by Dr. Provine and carried into execution by scores of automobiles brought into service. Once on the College Campus, good cheer and a bounteous and palatable luncheon, served by students and friends, made us feel the warmth of the welcome. What a treat to this scribe, who for a few brief moments was again "renting on the old camp ground." What memories sent their mingled waves of joy and sorrow as the past rolled in review before us! Bro. Rowe, president of the Convention, and I stood side by side on the rostrum of the old Chapel where he, forty-nine years before, received his diploma at the hand of President Williams, and I got my "sheepskin" forty-four years ago from our dear President Dr. Webb. The tree that our class of ten planted in front of the Chapel, like Bryant's wall-flower, and violet, "perished long ago". But what changes in the surroundings! New buildings! New landscapes! New life! Wonderful progress! Pointing hopefully to a glorious future for our College! Our return to the evening session of the Convention was on time for the closing of the Social Service program.

To endeth the Chapter of the 1921 Convention. The meeting place next time is at Grenada. May that meeting surpass this one if it can. Eyes to the Front! Forward March!

I. J. ANDING.

Mr. J. O. Askew, of Askew, Panola County, died soon after attending the Confederate Reunion in Chattanooga, at the age of 82. He was one of the leading Baptist laymen in his section of the state.

TEACHING IN CHRISTIAN SCHOOLS

The North Mississippi Methodist Conference at its recent meeting in Amory unanimously passed the following resolutions:

Whereas, questions of speculative Biblical criticism affecting the inspiration, authority and historical veracity of the Holy Scriptures as a Divine revelation, are now agitating the church:

and, Whereas, speculative evolutionary theories as to the origin and history of man, contradicting the Biblical record and destructive of the whole Christian plan of redemption, are now widely prevalent:

Resolved, that the "Christian consciousness" and the Spirit's illumination of the student today, respects the "external authority" of the Scriptures and exalts the individual opinion against the obvious and generally understood teachings of God's Word, is now becoming dominant in the educational institutions of America, both theological and otherwise: therefore be it

Resolved by the North Mississippi Conference in annual session assembled at Amory, Miss., on this 20th day of November, 1921, that we memorialize the approaching general conference of the M. E. Church, South, to appoint a commission of 10 ministers and laymen, one of whom shall be a bishop and six of whom shall be ordained elders of recognized evangelical orthodoxy, and three of whom shall be laymen, none of whom shall be in official connection with any of our universities and colleges, whose duty it shall be to study carefully the character of teaching being offered in our universities and colleges, both at home and in mission fields particularly:

First—As to the attitude assumed in scientific departments toward speculative evolutionary theories as to man's origin and history, as it affects the Biblical record of the creation and fall of man and the Christian plan of redemption.

Second—As to the recognition of the authority of the Holy Scriptures as a Divine revelation and the doctrines related thereto and derived therefrom as the sure foundation of Christian

faith and experience—that is: Is rationalism and individualism, however disguised, supplanting anywhere revelation and faith?

Third—as to the theological bias of the text books in use as in harmony with, or undermining the foundations of orthodox evangelical faith. The further duty of the said commission, should teachers either ministers or laymen, be found in the church schools of the Southern Methodist Church, holding or advocating theories out of harmony with Methodist faith as expressed in our articles of religion, creeds and standards of doctrine, shall be to bring to the attention of the boards of trustees of such institutions the facts brought to light by their investigation.

Resolved further, that the educational institutions of our church, and all ministers and laymen and students, as well as college authorities, be requested to extend the utmost freedom and all proper assistance to said commission, and that the commission make a public report of its findings and that the expenses of the commission be provided by the board of education.

EDUCATION DEPARTMENT

WHAT AN ADEQUATE ENDOWMENT WOULD DO FOR BAPTIST EDUCATION IN MISSISSIPPI

First—We could pay our teachers a living wage, which would be more commensurate with the service which they render. By so doing, we would be able to secure and hold the best teachers in the country. Hardly a year passes that we do not lose some of our choicest instructors from our schools and colleges, simply because they find much more adequate compensation elsewhere.

Second—An adequate endowment would enable us to meet any educational standard which, we, as Baptists, wanted to meet. The time almost on us, it seems to me, when we must either accept the present standards and standardizing agency, and meet them, or else set up standards of our own. In any event, we must have, at least one half million dollars endowment for each of our senior colleges, and we ought to have a quarter of a million dollars endowment for our junior college. Baptists have never taken second place in any procession, and, for my part, am unwilling for them to begin at this late day.

Third—An adequate endowment would enable our colleges to decrease their tuition and fees to a minimum. It is imperative that this be done. We are losing some of our choicest young men and young women, because apparently they can go elsewhere cheaper. This is usually a delusion. It often happens that when the year is over, they have spent more than they would have, had they gone to their own institutions. But we ought to fix it so that there could be no doubt about it. We ought to make it possible for our boys and girls to go to our own schools with less expense than they could go elsewhere.

Here is how easily we could endow our colleges—100,000 Baptists giving but \$20 apiece could create an endowment of \$2,000,000 which would stabilize our institutions for years to come; or 50,000 Baptists giving \$40 apiece could do the same thing; or 20,000 Baptists giving \$100 apiece would bring about the glorious result; or even 2,000 Baptists giving \$1000 each would do it. My prayer is, that somehow, God will lead his people to do this and that right speedily. Move as the spirit moves you, my brethren and sisters in the Faith. Your secretary is willing to give, and he is also willing to receive.

Dry Creek Church in Rankin County has called brother Dykes, a student in Mississippi College, to succeed Pastor Harrison who will give all his time to churches in Lauderdale County.

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EDITORIAL

SANCTIFY YOURSELVES

There is hardly any subject in the Bible which is in more need of earnest study and faithful preaching than that of sanctification. This is true for two reasons; first, because it is often and earnestly sought and urged in the Scriptures, and second, because it is much abused and misrepresented in the teaching and preaching of many who undertake to set it forth and lead the people into it.

From many places comes the cry that the Holy Rollers are taking the country and misleading the people. And there are two reasons for this. One is that the people are genuinely interested in it and in the depth of their souls believe that sanctification is a Bible doctrine and a part of the normal and true Christian experience. Somehow the people believe that it is in the Bible, that it ought to be preached and it ought to be sought after. The other reason the people are going astray is that our pastors who ought to know what the Bible teaches on this subject are ignoring it, and instead of studying the Bible and teaching the truth to the people, they are simply assuming a negative attitude of opposing what somebody else is teaching. It is all right to oppose and expose false doctrine, but the best way to do it is to preach the truth itself. Perhaps it was Dr. Gambrell who said the way to prove a stick is crooked is to put a straight stick along by the side of it. This we can do by preaching what the Bible teaches on this subject and then live better lives than those we oppose. The best proof of the value of a doctrine is the kind of life it enables us to live.

Our word sanctify means literally to make holy. So the doctrine of sanctification and the doctrine of holiness are practically the same. But the word is used in two senses in the Bible and in common speech. To sanctify or make holy may mean to change the character of a thing till that which was once common or sinful now is in its nature in accord with the holy character of God. Or the word may mean and does mean changing not the character of a thing in itself, but its relationship to God and so our estimate of it and attitude toward it. A thing is sanctified or holy when it is dedicated to God, when it belongs to Him and to be used for Him and by Him. In this sense Peter says, "We are a holy nation, a people for God's own possession." (Not a peculiar people).

The nature of a thing is not necessarily changed by this but its use and ownership have changed and are now different. The vessels and garments and everything used about the tabernacle and later about the temple still remained gold or linen just as they were before, but they were dedicated to God and were to be used exclusively in His service. So they were holy

or sanctified. This act of sanctification was instant and complete. It was done once for all; could not be improved upon and need not be repeated. It is in this sense that Paul says, Rom. 12:1, "Present your bodies unto God, holy and well pleasing unto Him". The holiness here attained is one which is instantaneous and complete, never to be recalled and never needing to be repeated. The person or thing thus given to God is devoted, that is given to Him by a vow.

That the word is capable of this meaning is shown by the use of similar words, that is, verbs ending in "fy". To magnify does not necessarily mean that a thing has really come to be bigger, but that we have come to regard it as bigger, that is, it holds a larger place in our thoughts or minds or estimation. That is, it is not absolutely bigger, but that relatively it holds a larger place in our thinking.

Moses said to the people at Sinai "Sanctify yourselves this day". Which means that they are to regard themselves in a new relationship to God. They have come out of and away from Egypt with its old life. They have chosen to follow Moses and attach themselves by faith and obedience to Jehovah God. They belong to Him and are now to hear His word and make all their plans to obey His voice and cleave to Him.

Sanctification in this sense is a wholly personal and voluntary matter. Others may urge it upon them, exhort and persuade, but nobody can do this for them. In the New Testament we have the exhortation, "Sanctify Christ as Lord in your hearts". That is, join yourselves to Him, surrender to Him, enthrone Him as king and let your attitude now and henceforth be that of willing and determined obedience. The one who does this can sing in truth, "I am thine, O Lord, I have heard thy voice". Until this is done all progress is stopped and all praying and service are futile. No "peace offerings" or "thank offerings" could be offered to Jehovah until the sin offering had been made, and then the "whole burnt offering" had been offered. This last was the symbol of the personal dedication of himself to God. Ourselves and then our substance is the order in which we must make offerings and render service to God. Like the Corinthians we are to give first ourselves to God and indicate it by union with God's people before we can make any further offerings to Him or His work that will be acceptable. This is sanctification without which no man can see the Lord. Heb. 12:14.

SANCTIFICATION BY THE BLOOD

In the previous article the point was made that sanctification was a personal matter, a matter of choice, by which the worshipper settled his relationship and attitude to God, and because he is now the Lord's he is sanctified or holy. But a study of the doctrine of sanctification will discover other elements in the process of making holy which cannot be left out without misunderstanding and perverting the truth. The Bible represents that we are sanctified by the blood of Jesus.

To be sure other things are taught in connection with the blood, but they do not come in the range of this article, except as they are closely related to the teaching about sanctification. We are said to be cleansed and redeemed and reconciled by the blood. We are saved by the blood. All of these have their places and are worthy of separate study. But the Scripture that we now have in mind is Heb. 10:29, "Of how much sorer punishment think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing." The point of interest here is that we are said to have been sanctified by the blood of Christ.

We will understand this only if we remem-

ber that sanctification has first of all to do with our relationship to God. That relationship is of his ownership and our willing acknowledgement of it and acceptance of this status. But this relationship is not simply of our own choosing. It is of God's making. While we are his by right of creation, the recognition and value of it had been destroyed by sin, voluntary sin. We were without God in the world. Each one had gone after his own way. Something had to be done to restore this relationship. We were apart from Christ, away from God's control and ownership and use. Something had to be done to restore this relationship. The Scriptures tell us that "God was in Christ reconciling the world unto himself not reckoning unto them their trespasses". Again "It was the good pleasure of God through Christ to reconcile all things unto himself, having made peace through the blood of His cross". Again "Knowing that ye were redeemed not with corruptible things, with silver or gold from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ". The shed blood of Christ procures and reestablishes us in the right relationship to God and in this sense is the cause of our sanctification.

No man seeking or hoping for sanctification has any possible hope of success apart from the atonement of Jesus Christ. "He is our peace, who made both one, and brake down the middle wall of partition, that he might reconcile them both in one body unto God, through the cross, having slain the enmity thereby." So in the letter to the Hebrews we read that we are sanctified through the blood of the covenant, that is, we are brought into this new and holy relationship to God, by the shed blood of the Lord Jesus Christ.

We cannot fail to see the obligation to holy living which this relationship imposes. To disregard the obligation is to despise the Son of God, to trample His work under our feet as worthless, to count that unholy which is our means of this holy relation and to do despite to the Spirit of Grace. A holy life is not a thing to be neglected, still less to be scoffed at. The end and purpose of the sufferings of Christ, of the whole program of redemption is "that we may be holy and without blemish before Him in love".

SANCTIFICATION OF THE SPIRIT

This phrase is used by both Peter and Paul, 1P. 1:2 and 2 Thess. 2:13. It is expressive of the truth that the sanctification of Christians is the work of the Holy Spirit. It is by no accident or mistake that sanctification or holiness is in the minds of Christians closely associated with the person and work of the Holy Spirit. Indeed the ordinary designation of the third person in the trinity as the Holy Spirit, or Spirit of Holiness indicates that not only Christian people but the Bible itself represents the Spirit as the active agent in producing holy character in God's people. He is not called the Holy Spirit to distinguish him from other spirits that are not holy; Certainly not to differentiate him in character from the other persons in the trinity, but to indicate his activity and special office in producing holiness in others.

In the two preceding articles it was the purpose to show that holiness or sanctification is first of all a new relationship to God into which we are brought both by our deliberate choice, and through "the redemption which is in Christ Jesus, whom God set forth to be a propitiation, through faith, in his blood." But sanctification does not end in merely a new relationship or attitude toward God. It begins there, but it goes on to a new character, the transfiguration through the renewing of our minds; the making of a man righteous as well as declaring him such; the imparting to us of the grace of Christ as well as imputing it to us; the indwelling life

of Christ as well as the substitutionary death of Christ. It is having Christ in us the hope of glory as well as Christ in our stead the sacrifice and substitute for sin. We are not only called saints, but called to be saints. "He chose us in Him before the foundation of the world that we should be holy and without blemish be for Him in love" Unless we are in sympathy with and in line with this eternal purpose of God, we may seriously question whether we have a new relationship with God. The whole of the sixth chapter of Romans, a favorite with Baptists, is an appeal to a holy life, and an assurance that the gospel makes provision for it. Indeed that is the burden of the New Testament.

Now in making provision for it the agent through which it is to be accomplished is the Spirit of God. The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death. The spirit lusteth against the flesh that we may not do the things that we would. In one place Jesus is reported as saying the Father is more willing to give the Holy Spirit than earthly parents are to give to their children. Another writer says He is more willing to give good things to them that ask; as if the gift of the Spirit summed up the attainment of all good things.

The attainment of a holy character is an impossibility without the work and power of the Holy Spirit. He is our only hope of success in this. It is His work and not our own. It is God that worketh in us to will and to do. The Comforter strengthens every right desire and makes it effective. Through Him "we have become partakers of the divine nature, having escaped the corruption which is in the world through lust." "If we walk by the Spirit we will not fulfill the lusts of the flesh."

Two mistakes, very serious and hurtful in their nature, are made by so-called holiness people. One is in thinking that this transformation of character is produced instantaneously. The other is in supposing that holiness is a mere state of spiritual exaltation to be sought as a finality without any purpose to benefit others. Now the Bible teaches that "He who began a good work in us will carry it on until the day of the Lord Jesus". That our holiness is not final and complete is shown by the words at the close of the book of Revelation: "Let him that is holy be made holy still. Many deluded people who claim to have attained entire sanctification have stopped all hope or desire for progress, and have stopped their ears against any instruction from the word of God. They will leave the house if one tries to teach them the word.

The other mistake these people make is in sitting down and holding their hands when they have received the "second blessing". They do not yoke up to any great missionary or educational task. They have no missionary plans of their own and will not co-operate with those of anybody else. They seldom, so far as my observation goes, make any appeal to sinners, or any effort to save them. Their strength is given to the effort to get saved people sanctified. There is something to do, for which sanctification, the genuine article ought to fit us.

The prayer of Zacharias may well be ours for God to "grant unto us that we being delivered out of the hand of our enemies, may serve Him without fear in holiness and righteousness before Him all our days."

Beloved brethren, pastors, deacons and all the rest of us: It will not look good to announce to the world that we have added 20,000 new members to our churches in the past two years and let it be known at the same time that we have fallen down in the payment of what we pledged to the campaign. If we have grown in members and proportionately in grace we can pay every cent we promised.

SANCTIFIED IN THE TRUTH

If the Holy Spirit is the Agent in sanctification of believers, then the truth is the instrument in its accomplishment. Paul says in Ephesians 4:24, "Put on the new man that after God hath been created in righteousness and holiness of truth". Not "true holiness" as contrasted with counterfeit holiness, but "holiness of truth", that is, holiness that is wrought in us by God's truth being proclaimed and received. Notice he says, "righteousness and holiness of truth". Here holiness and righteousness are closely connected, showing that the holiness here spoken of is not simply a new relationship with God, but a new character which issues in new and righteous conduct.

This same view of holiness as being the result of truth revealed and appropriated is shown by Paul's connecting them in 2 Thes. 2:13 "God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth". Here sanctification is clearly of the Spirit, that is the work of the Spirit, and it is by means of the truth, the truth appropriated to our own experience by means of faith.

Sanctification is not done in any man blindfolded. It is not done arbitrarily, without the co-operation of reason and the use of our minds. It is not forced on us by the Spirit, nor can it be done in us simply in answer to desire for it or prayer for it independently of the use of God's word. It is absolutely impossible, however necessary and desirable or however much desired, except through instrumentality of the truth of God. It may not be necessary for people to be cultured or educated in the ordinary sense of the words, but it is necessary to know the word of God. Ignorance here, or failure to study and know and receive the word of God is fatal to any hope of sanctification.

One of the clearest and strongest passages of Scripture on this subject is found in Jesus' prayer for His disciples as recorded in the 17th chapter of John. Here He prays, "Sanctify them in the truth; thy word is truth". All that had been done for them hitherto was by means of the truth which Jesus had taught them. He had said "Already ye are clean through the word which I have spoken unto you". Much had been accomplished but much remained to be done. He said, "He that is bathed needest not save to wash his feet". The work was good as far as it had gone, but it was not complete. There was more truth to come, through which they would be sanctified. He says, "I have many things to say unto you but ye cannot bear them now. Howbeit when he, the spirit of truth, is come he shall guide you into all the truth."

Sanctification is both a cleansing and saving from sin, and a fitting for service. These things are inseparable and they are done through the word of God. In the last night that Jesus spent with his disciples before the crucifix on Jesus' heart was tender toward his disciples and anxious about them. He was going away and he pours out his soul in loving exhortation, and then in fervent petition. This petition is that they may be kept in the Father's name and that they may be one. These objects are to be attained by their being sanctified in the truth. "This the Father's name to them, that he had glorified the Father before them. 'The words which thou gavest me I have given to them, and they received them. I have given them thy word.' But he is going away and their only hope, his hope for them is that the truth may be the element in which they live and so the means of their sanctification.

No man can know and receive all the revelation of God's truth at one time. He must grow to it and it must be constantly unfolded to him and more and more embodied in him.

By its very nature, by the very nature of man, of his mind, sanctification is a continuous process. It is not attained by a bound or in an in-

stant. When does it end? When is it complete? Does it ever end? Will a man ever cease to know more about God? Is there any limit to the expansion of the soul or its being at the end of its preparation for further and higher service?

One other passage of Scripture. Paul says to Timothy, "All Scripture is inspired of God, and is profitable for instruction, for conviction, for restoration and for education in righteousness; that the man of God may be complete, completely furnished unto every good work." Here is declared the purpose of the Bible as the revelation of God and His will. It is first for instruction. It must begin there. But it does not end there. It goes on through conviction and restoration to its final purpose, namely, education in righteousness. That is training and fitting people for right doing, to do the thing, the service that ought to be done. Now this is the sanctification of the believer, when he is prepared on all occasions for doing the thing that ought to be done. This is the will of God, even your sanctification. And it must be wrought through the instrumentality of His truth. "Sanctify them in the truth; thy word is truth."

BOOK REVIEW

"To Him That Hath"

This book by Ralph Connard (Rev. Charles Gordon), author of "Black Rock", "The Doctor", "The Sky Pilot" and other books voicing a great message to the world, is a novel of today, written to meet some of today's post-war problems. It is a Canadian story, and a large part of it is concerned with the interests of the Maitland Planing Mills, where "Work and its Wages Creating Industry and its Product, Capital and its Price", are living issues.

The riot in the mill town is evidently the work of one who has passed through such an impulsion of mob violence. Besides a sweet and natural love-story or two, there is found in this book much earnest discussion of questions of moment to Capital and Labor alike, and the solution of some of these with the harmonizing of conflicting relations, is the thoughtful purpose of the story.

"To Him That Hath", is published by George H. Doran, New York, and is sold for \$1.75. Ask for it at the Baptist Book Store, Jackson, Miss.

MRS. P. I. LIPSEY.

A TEXAN SEES MISSISSIPPI

By Jeff D. Ray

Can you spare space for a raw Texan, temporarily at large, to give some impressions of his first visit to a Mississippi Convention?

In the first place visiting in the United States was not half as lonesome as I supposed it would be. What with a group of schoolmates in the Southern Seminary and another group whom I had taught in the Southwestern and yet another group who had lived in Texas and, falling from grace, returned to Mississippi there were enough old time friends to keep me from being afraid. Add to this the beautiful spirit on all hands to make a stranger welcome and it is easily understood why I felt so much at home.

One of the most outstanding recollections of the Convention is that it was conducted in the spirit of true democracy. There was no big "I" and little "u". There seemed to be no one man nor small coterie of men whose consent, approval or promise of co-operation had to be gained before a matter could be safely presented to the Convention. Men brought matters before the body apparently with the idea that they would be decided upon their merits and not in the light of what some honored brother or brethren might think or say. It will be a disastrous day for Baptists if in churches or associations or Conventions any other principle ever prevails. By that principle of fraternity and equality we have won our victories in the past. May it con-

(Continued on page eight)

EDITORIAL PARAGRAPHS

The Georgia Baptist Convention will, next week, celebrate its one hundredth anniversary, meeting in Savannah Dec. 7th.

The church at Ruleville has secured as pastor Brother R. L. Blaylock recently of Texas, but formerly pastor at Amory, Miss. His friends in Mississippi welcome his return.

The prayers of God's people are bearing fruit in the disarmament conference in Washington. Let prayer be made continually that the work may be carried to completion according to the will of God.

This week the Indianola Church is in the midst of a teacher training institute conducted by Mr. J. E. Byrd and Miss Minnie Brown.

Rev. Guy B. Smalley has resigned the Brooksville Church. His future plans are unknown. A good field for some strong brother to labor in. This is a full time church.

Lady Astor, making a prohibition speech in Liverpool, England, said that drunkenness in London had increased fifty percent since the hours for purchasing liquor had been extended after the war.

In reading the account of the meeting of the Northern Baptist Board of Promotion we have arrived at a different conclusion as to their action from that of some others who read it. They seem to us not to have allowed designated gifts to go without limit to specified objects. These objects may receive specified donations only until the full amount of their original quota is received. Among Southern Baptists, now that the Campaign pledges are made, designated gifts may be made to any purpose the giver desires. But it is not a part of his campaign pledge.

Mr. J. C. Tyler of Biloxi, is to be special assistant prohibition enforcement officer in Mississippi. With two good Baptists on the job the work ought to be well done and we believe it will be. Mr. M. H. Daily, of Coldwater, is the Federal Prohibition Enforcement Officer for Mississippi, and he means to do his work thoroughly and well. Every Christian man or woman in the state ought to stand on the fighting line with him. And every state and county officer ought to do his part. With Dr. Bailey as superintendent of the Anti-Saloon League and Messrs. Daily and Tyler on the job we look for good work in our state. We have asked Dr. Bailey to furnish every week a prohibition column in the Baptist Record. He will have some good and interesting news to tell.

The Convention passed strong resolutions commending the fight that the preachers and other good citizens of Jackson made for law enforcement during the State Fair. The city government ought to come out strong on law enforcement for the best people in Jackson, who are in the majority, will stand by them in it. And speaking of law enforcement it looks like some officers might have seen the drinking by a team which played football here on Thanksgiving day. It is reported that drinking was done in the open and without interference.

The news papers report a marvelous blind, deaf and dumb girl in Madison, Wisconsin, who can tell colors by the sense of smell, can tell the denomination of paper money by feeling it, can hear what you say by putting her hand on your arm while you speak, and understand a message over the telephone by touching the receiver with her fingers. One doctor who examined her refuses to believe that she is deaf and

dumb, but the superintendent of the deaf and dumb school insists that she is. She was supposed to be subnormal mentally until she lost her sight and hearing, but since then has shown these remarkable traits. Some one will be asking if the nerves of others may not be similarly developed.

Of course we are not throwing out any insinuations, but we recently heard of a little boy who came home from his first day at school and proudly announced that he had learned to write. His mother asked him to show her how he could write and he made some scraggly lines on a piece of paper. When she asked him what he had written he said, "How do I know? I haven't learned to read yet". And we just wondered if there are any of our correspondents who haven't learned to read yet. No—nothing personal. But honest, we have a manuscript that we turned in to the printers nearly a year ago and they handed it back to us with a request that it be rewritten—and our printers can read nearly anything, and they are good guessers when they come to a word that cannot be read. When you write for the paper, don't forget that someone must read what you write—if it gets into the paper.—Baptist Advocate.

Pastor A. J. Linton had with him on a recent Sunday at Poplar Springs, Copiah County, Deacons J. Q. Martin, O. D. Starns and J. T. Guynes of Hazelhurst. Two of them spoke on the titling campaign and the pastor believes it will result in his church securing its quota of tithers. Some having already signed up, among whom are some who did not go into the 75 million campaign. The pastor believes that if the people will tithe, campaigns will be unnecessary.

Northern Baptists have decided that designated gifts will go to the objects intended over and above what those objects get from the fixed ratio of distribution. There are two sides to that question. How are we to work together at all if we do not pool our interests and fix the ratio of distribution. If there are to be preferred objects then there can be no co-operation. After the campaign is over, and the pledges are secured on the agreed ratio, then extra gifts may be made to any special object desired.

After an impassioned speech by M. Briand, representing France in the Washington Conference, the spokesmen for Great Britain and the United States are said to have pledged their countries to protect France against aggressive war from Germany. On account of the position of France as the bulwark against Teutonic aggression it seems there will be no demand for disarmament of land forces. Mr. Hughes said, "There is no moral isolation for the defenders of liberty and justice."

Here's another effort to regulate the unregulatable.

URBANA, Ill., Nov. 21.—Radical changes in modern dancing at all colleges and universities in Illinois are sought by the deans of women in these institutions, as the result of resolutions passed regulating the standards of social dancing at the second conference of Illinois Deans for Women in Education, held at the University of Illinois Saturday afternoon.

The following "don'ts" will be upheld by the deans of women:

Don't permit vulgar jazz music to be played.
Don't permit young men to hold their partners tightly.

Don't permit partners to dance with cheeks close or touching.

Don't permit "neck holds."

Don't permit the "shimmy" or "toddle."

These instructions will be distributed in all schools, colleges, and universities in the state, so that girls attending them may follow their suggestions.

Matters connected with the Conference on limitation of armaments have not only had first place in the news papers for a week, but they have occupied more space than any subject has done since the war reports were our daily reading. They are the uppermost things in peoples' minds today and prove that the world is as much interested in peace as it was in war, indeed that our interest in war was mostly as a means to secure peace. The proposals of Mr. Hughes while pronounced bold beyond anybody's expectations and absolutely frank and sincere, have found a hearty response and support from the great masses of the people. He is indeed the peoples' spokesman. Not the people of America only but of the people the world over. There may be politicians and interests that profit by war and rumors of war, but the people are for peace, and will support all such sincere efforts as Mr. Hughes has made to bring it about. This is as true of the people of Japan as of America if they can find a way to give their desires expression. This is shown by a report from Washington that the group of Japanese newspaper correspondents had planned to present the head of the Japanese delegation a statement approving Mr. Hughes statement. This was prevented by Baron Kato's summoning the correspondents and telling them that the government and not the newspapers would run the conference. But the newspapers represent the people and will have the final voice in the matter. Government officials sometimes are shunted on the siding or scaffold, or St. Helena or Madeira.

Pastor R. B. Coke requests to be remembered in prayer as he goes to the pastorate at Foxworth, Jan. 1st among a progressive people. He gives up the work at Lucien.

Most of the churches which put the Baptist Record in their budget plan have remitted promptly. In consideration of the reduced rate which is given, all should do so. Individual subscriptions at \$2.00 are discontinued if not renewed at expiration and of course the same rule should apply to the budget plan where the subscription is only \$1.50.

SIX HUNDRED AND FIFTY THOUSAND

At our recent State Convention the startling statement was made that within the bounds of the Southern Baptist Convention there were 650,000 non-resident members of Baptist churches. In my judgement no more unfortunate state of affairs could prevail. No matter where you look, all the churches have this class of people to deal with—multitudes with their membership elsewhere.

All the church covenants I have seen contain the clause:

"We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's Word".

It would seem from the above statement that many are living below their privileges. I once called on a woman and when I spoke to her about her membership, she replied, "I am not settled yet". I asked her how long she had lived there, and she said, "Three years". I talked to another along the same line and she made the same response except that she had lived there ten years. How long it takes some Baptists to get settled!

Often I have been met with the excuse, "My parents or grand-parents are buried by the old church, and I do not want to move my membership. If their parents or grand-parents could speak I am sure they would say to them 'Pay more attention to your church covenant than you do to our graves.'"

BEN COX.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

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 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

Capitan, New Mexico, Nov. 3, 1921.

Mrs. R. L. Covington,
 Hazelhurst, Miss.

Dear Mrs. Covington:

The box came last week. I doubt if I can make you understand how we felt when it arrived. We had received boxes before, but we were in no way prepared for the kind of box which you sent us. Everything was of such good quality and fitted exactly. Mrs. Evans and I had been wondering where the money was coming from to buy some winter clothing. Owing to the reduction of the appropriation of the Home Board to our State Board, we did not get any salary from the State Board for October and the amount paid on my salary by the church had been small in September. This had worked a hardship on us, but we were trusting God to take care of us in some way, and He did in a most abundant way, for I am persuaded that God led you good women to do this thing. We are indeed grateful to every one of you. When I came home and saw the clothing and noted that it was of the best quality and all new and realized how much it would help us, I just had to cry out to God that we were unworthy of such blessings. But He always blesses us far beyond what we deserve.

I wish I could see all of you and talk to you face to face. Perhaps I could make you understand how we feel toward you. I want to tell each of the ladies that we appreciate the gifts; that we are greatly encouraged; that receiving the box has made us more conscious of the fact that God is taking care of His own. I knew that God could supply the needs of His children but I had not thought of Him inspiring the W. M. U.'s of a whole Association to provide clothing enough to clothe a New Mexico Missionary and family for a whole year.

(May the blessings of God be upon each of you and upon your societies. May He continue to lead you in your deeds of love. Thanking you again, I remain

Yours in Christian Service,
 J. W. EVANS.

NOTE BY MISS LACKEY—Special attention is called to the above letter. Somehow the impression seems to have gotten out that our frontier missionaries do not need help, since the Campaign is on. The above proves just how greatly they do need this assistance.

May I add that one other family is sorely in need, and depending on Mississippi women to help? The letter was given out in time but somehow the sisters failed to take hold of the work, and returned the letter to me too late for me to ask any one association to handle the matter. Now, if individual societies feel that they can help clothe a most worthy preacher; or his wife; or one of the children, please write me at once. This business requires haste. Winter is already fierce out west. Beloved, I am counting on YOU.

WHAT MAKES A LEADER

We would say one who has an ideal and begins to work it out, overcoming opposition, surmounting difficulties, keeping on until the goal is reached. Just a plain ordinary woman with knowledge of the task before her may be a leader, but she must know what she wants and the best way to get it. We should earnestly pray for vision and learn to "work by faith and not by sight". The patience of hope must lead us on in the enlistment of others always. The greatest gift is the power to make others think and feel with us, thereby multiplying ourselves. "Good leadership means enlisting the led". An effective leader is one who stimulates energy and awakens enthusiasm.

MRS. ELLI M. TOWNSEND, in Baptist Standard.

WEST POINT BOX PACKING

On Monday afternoon, November 14, members of the Missionary Society met at the church in the ladies parlor to pack the annual boxes—one for the Orphanage, the other for a missionary preacher in Louisiana. Chairs and tables were piled high with such splendid gifts for both boxes, that the hearts of those present greatly rejoiced at the generous spirit manifested. In the box for the missionary were placed warm, comfortable garments for each member of the family, and for the orphans there were, in addition to the garments contributed by children who had outgrown them, forty x gingham dresses, forty blouses, eleven aprons, twenty-one rompers, fifteen pairs of drawers, all made this fall by the W. M. U. members specially for the box. Beautiful new quilts, boxes of new stockings and many other things too numerous to mention filled to overflowing both the boxes. The one for the Orphanage was valued at \$260; the other at \$154.00. Both were sent on Tuesday charges prepaid.

(The above is a report of the work of one Society. How grateful we are for this splendid report.)

My Dear Miss Lackey:

If it isn't too late I want to tell you of the splendid Rally the Lafayette County Association W. M. U. had on the fifth Sunday in October. We met at Taylor, and the good women had royally prepared for our coming.

Miss Traylor was with us and re-enthused the women with her splendid addresses. She spoke twice, once to the young folks particularly, and later to the grown ups.

The Sunbeam Band of Taylor gave a truly wonderful demonstration at the afternoon session. This band is just about one year old, has 83 members and an average attendance of about 60. How I did wish that people from all over our state could have been present to see what a consecrated leader can accomplish in a small country church!

Mrs. N. H. McElroy was re-elected Superintendent for the ensuing year, and those present pledged their support to help her in every way possible.

There was a good crowd present, though not as many churches represented as we had hoped for, due to bad weather, I think.

But we felt it was good to be there and that plans for kingdom building were outlined that will bear fruit later on.

Sincerely yours,

MRS. CHAS. LONGEST.

House Beautiful.

My dear Miss Lackey:

Here I come at last feeling almost triumphant because I have waited so long to tell you how happy I am to be here and how much real joy I am getting out of every moment's work I have. I think that one has not the capacity for imagining the joys of this school. Nor can they

be described. I just wish that every girl who wants to learn to serve Him better could have the opportunity of coming here, and I wish more than anything that when I have finished the course here to be able to give out in proportion as I have received.

The societies of my District, Miss Lackey, have been so good to me. Nearly every week I have a letter from one of them assuring me of their love and prayers and I just wish they could know how much their interest and these assurances mean to me, what a difference it makes to know that added to one's own feeble strength is the intercessory power of a whole District of societies. I must not fail to say that the above mentioned letters have frequently enclosed very welcome checks.

We Juniors especially are all rejoicing that the first term's exams are over and hoping that we can find time to write you more often. If I don't however, just think of me, and I am sure I speak for all of us, "your girls" up here, as the very happiest in our work.

Lovingly,

FLOSSIE JACK ROBBINS.

RALLY OF SOME NEWTON COUNTY SOCIETIES

The W. M. U. members of Oakland, Center Ridge and Sixteenth, held a most profitable joint meeting at the home of Mrs. W. L. Gilbert on Saturday, November 12th.

The subject for the program was "Stewardship and Tithing".

After the song service a letter of greetings from Bro. R. L. Breland was read by Mrs. J. T. Giles, who had charge of program.

The devotional service from Rom. 8:1-12 was conducted by Mrs. S. E. Gilbert, after which Mrs. Armstrong gave us an earnest and far reaching talk on Stewardship. She displayed the acrostic which will appear in the Record. The tithing song which also appears in the Record was then sung. This was very much appreciated by each one present, first, because of sentiment expressed and second, because it was the production of one of our own members.

A prayer for our W. M. U. constituency, especially its young members, to greater consecration concluded the morning program. This was followed by serving lunch. Realizing that we are stewards of both time and opportunity we hastened back to work.

Several songs were sung and then Mrs. J. M. Wells gave us "The Plan of Tithing" as laid on by our denominational leaders. This being followed by a round table discussion of "How to Tithe", meaning how to get at expense and profit. All being satisfied that they clearly understood how to ascertain "God's part" and "my part" of that which had been entrusted to our care and keeping we were glad to hear "Some of the Results which came from Tithing" by Mrs. J. H. Wells.

The tithing song was again rendered, then a sentence of prayer, that each W. M. U. member seek divine guidance in understanding and faithfully discharging her duty and obligation as God's steward was followed by eleven signifying their readiness to sign the tithing card.

The meeting closed with a love gift, amounting to eleven dollars and seventy cents to the Baptist Orphan's Home.

Our next joint meeting will be with Mrs. J. M. Wells, Center Ridge Union, on Dec. 27.

MRS. L. H. SADLER.

Rev. G. C. Hodge, former graduate of Mississippi College, has just completed his course at the Southwestern Baptist Theological Seminary, Seminary Hill, Texas, and is now open for pastoral work in Mississippi. He has had several years experience in the ministry and the Lord has wonderfully blessed his labors, both in pastoral work and in evangelistic meetings. His present address is Everman, Texas.

MISSISSIPPI COLLEGE ALUMNI ORGANIZE From Jackson Clarion-Ledger

A meeting featured by concrete action as well as fervid enthusiasm followed the dinner of the Mississippi College alumni and former students last night at the Eedwards House. In less than 33 seconds \$3,000 were subscribed for the support of a secretary of the Alumni Association, who shall be elected to organize and foster the Mississippi College clubs throughout the state and to develop a service of supply of worthy students for the institution. More than 150 graduates and other former students of the Baptist school attended, arriving for this meeting from every part of the state, and including in their number many of the most prominent citizens of Mississippi. Captain "Goat" Hale and his triumphant followers were guests at the dinner. The Mississippi College band furnished for the occasion music that was inspiring.

The dinner and subsequent meeting were presided over by Dr. W. H. Weathersby, better known to Clinton collegians as "Little Bill". Speeches were made by Dr. J. W. Provine, president of the school; S. L. Robinson, athletic director and coach of the teams; Dr. W. T. Lowrey, former president; Dr. J. M. Barrier; E. M. Lane of "Sullivan's Hollow"; Dr. S. W. Johnston, of Vicksburg; Judge O. B. Taylor, and by the great "Goat" himself. A committee on resolutions brought in proposed amendments to the constitution and by-laws of the Alumni Association which were unanimously adopted.

The object of the meeting was stated by Dr. Provine to be to consider matters pertaining to the welfare of the institution and to decide upon some organized means to strengthen the athletic support of the school among the alumni—and to honor the victorious football team, which has done so much to put the school prominently before the public this season.

Captain Hale rose in response to an introduction and vigorous cheering and spoke the appreciation of the team for the backing of the students and faculty of the school. The entire team rose and received prolonged and deafening applause.

Coach Robinson spoke of the fine moral effect that the appreciation expressed by the alumni was bound to have upon the athletes present and named three bases for the development of successful athletics. These requirements were, Mr. Robinson said, first, the right spirit among the students as a body; second, material out of which to build a team; and third, machinery at the school with which to develop the material. He named many real and vital needs, which now existed for the improvement of athletics at Mississippi College. The success of the football team this season, the coach declared, was the spirit which possessed the players that "it can be done". This spirit he said was characteristic of the playing of Hale and radiated from him to the entire team.

The amendments proposed and adopted for the employment of a secretary who should work out and perfect the definite, concrete organization for bringing into exercise the support of the former students throughout the state. Judge Taylor took the floor and asked for subscriptions of \$100 to guarantee the salary of this official. Thirty men at once stood up and gave their names for this amount and others subscribed lesser sums which totaled in a few minutes nearly \$3,500. The secretary will be named by an athletic council.

The committee which brought in the amendments, which were unanimously adopted, consisted of K. G. Price, S. L. Robinson, O. B. Taylor, W. B. Kenna, Bob Gandy, Toxe Hall, A. H. Longino and Dr. S. W. Johnston. The amendments read as follows:

ALUMNI ATHLETIC COUNCIL

1. There shall be an Alumni Athletic Council composed of five alumni (alumni in these

amendments to mean all former bona fide students of Mississippi College).

Four of these members shall be elected by the Alumni Association each year on Homecoming Day. Two of these members shall live within ten miles of Clinton. The fifth member of this council may be the athletic director in Mississippi College.

2. This council shall assist the alumni secretary in formulating plans for alumni support and in the organization of alumni clubs throughout the state.

3. This council shall elect a treasurer for the Alumni Athletic Fund. The treasurer shall be responsible for said fund and shall submit a written report to the Alumni Athletic Council once a year. The treasurer shall be a resident of Clinton. He shall be under bond.

II.

ALUMNI ATHLETIC FUND

This fund shall be used, upon the approval of the Alumni Athletic Council, for the upbuilding of athletics in Mississippi College.

To provide such fund each alumnus or former student of Mississippi College shall be assessed \$5.00 as annual athletic dues.

All dues shall be receipted by the treasurer, who shall enter the name of said alumnus upon the mailing list of the Mississippi Collegian and pay for the subscription to the paper out of the Alumni Athletic Fund.

III.

WORK OF THE ALUMNI SECRETARY

A part of the work of the alumni secretary shall be to interest prospective athletic students in coming to Mississippi College, to organize alumni clubs throughout the state, and secure athletic funds from the alumni.

He shall each year get the names of the two most outstanding athletes in each approved high school in the state and the names of these athletes with their addresses shall be collected and sent in to the director of athletics of Mississippi College.

He shall visit and co-operate with each local alumni organization in efforts to interest prospective athletic students of that community in coming to Mississippi College.

IV.

LOCAL ALUMNI CLUBS

The alumni secretary shall see that a Mississippi College club is organized in each place where there are ten or more members willing to unite in such organization.

The purpose of these organizations shall be to foster a congenial spirit among the alumni and former students of Mississippi College, to keep up with the more important events of the College, assist the alumni secretary in the discharge of his duties, and lend their assistance to their alma mater in whatever way possible.

Each club shall meet at least once every three months at an informal luncheon and there discuss matters of importance which are related to the purpose of the organization. Meetings may be called at the direction of the president.

(Continued from page five)

live our slogan and our glory to the end of time.

The pastors' and laymen's conference in the discussion of Stewardship or trusteeship or vow-paying or tithing (call it what you will) was the most informing and inspiring meeting of its kind I ever attended. If that sort of religious spiritual emphasis could be put upon the question throughout the Southern Baptist Convention, the Seventy-Five Million Campaign would no longer be a source of anxiety. Doubtless arguments made, plans prepared and enthusiasm aroused on that one day will mark an epoch in the annals of Mississippi Baptists.

The morning given to education marked high tide. They introduced a man by the name of Williams as a piney woods preacher. To be

entirely frank he did look a little "piney woody" but ladies and gentlemen what a speech that white man did make! It contained more good hard sense to the square minute than anything I have heard in a long time. Among other wise things he declared that the time has fully come when Baptists must decide whether in their schools they are going to teach the Darwinian hypothesis or the Bible doctrine of creation. He was quite right in emphasizing the fact that that time had already come. No man familiar with educational affairs in the South doubts that he was touching upon a living issue in many, perhaps practically all of our larger denominational colleges. For, particularly in their departments of biology, sociology and psychology our larger denominational schools are facing right now the practical question of whether or not they shall employ or continue in service, men who if they do not teach the Darwinian hypothesis outright wink at it and soft pedal the Bible doctrine of creation. The piney woods preacher was right when he said Baptists ought to decide now what they are going to do. If we decide to succumb to German rationalism let us frankly admit it. If we are going to continue our historic stand for the Word of God let us boldly affirm it and in all charity give that affirmation practical value in the employment of our teachers. Others may do as they will but as for my single self here is my hand to the piney woods preacher. I do not discount the learning or the piety of these rationalistic brethren, neither do I deny them the license to eat Baptist bread and butter with one hand while they insidiously undermine Baptist faith with the other.

Although they were so busy that I had not the opportunity of coveted intimate personal touch with either of them it seemed to me from what I saw of their public performances and what I heard by way of echoes here and there among the folks that in the matter of Missions and Education, the Convention is peculiarly fortunate in being able to command the service of such men as brethren Nelson and Gunter as Secretaries.

That was a beautiful thing when the Convention instructed the Board to elect Dr. Rowe Secretary Emeritus, with a small monthly stipend as an expression of loving appreciation for long, distinguished and devoted service. In big business such an attitude toward veteran employees is common. It ought not to be uncommon in big Christian organizations.

That was a notable occasion when on Wednesday nearly one hundred pastors and former students of the Southern Seminary sat down to a luncheon together. It was beautiful to see how loyal her former students are to the great old school of the prophets. Permit me to say here, what I have so often said in my native state that in my opinion the Southern Seminary has been in the last half century our most potent agency in promoting and stabilizing our Baptist faith. May its usefulness and its friends increase with the coming years.

What a joy it was to meet so many of our former students here in the Southwestern. Remembering what they were when I first knew them it was almost impossible for me to realize that these "kid boys" of former years are now prominent pastors, leading missionaries and College presidents. I told one of them that if I had known he was going to make so great a man I should have treated him with more deference when he was a student.

The entire Convention was a joy to me. Every session of it gave me pleasure, and profit and I shall always be grateful that it was my privilege to be there. Seminary Hill, Texas.

Tennessee Baptists appropriated \$1200 to the promotion of its work through their state paper, the Baptist and Reflector.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

TITHING HONOR ROLL

100% Tithers

Aberdeen Juniors
Terry Seniors
Hickory Juniors
Okolona Seniors
Brookhaven Juniors
Louisville Seniors

JACKSON CITY TRAINING SCHOOL

During the week Oct. 30 — Nov. 4, the young people of three of the churches in Jackson came together each evening from 6 to 9 in their Annual City Training School. The school in every respect was the greatest the Jackson young people have had. Like it ought to be, the crowd grew every night and Friday night even though it was examination night witnessed the largest crowd of the week.

New plans were made for the City B. Y. P. U. New officers were elected and the time of meeting changed from Sunday Afternoon to the third Monday night in each month. The new officers are: Mr. R. G. Allbritton, President; Mr. Fred Langley, Vice Pres.; Mr. Lawrence Crawford, Sec'y. Treas.; Miss Natilie Jacobs, Cor. Sec'y; Miss Lula Wright, Pianist, Mr. W. G. Mize, Clorister; Mr. W. O. Byrd, Booster.

The young people of Jackson enjoyed and appreciated very much the most excellent work of Mr. W. H. Preston and Miss Sallie Paine Morgan. Mr. Preston, B. Y. P. U. Sec'y of Tenn. Training School, and Miss Morgan taught the Junior Manual, every one was charmed with the two earnest workers and invited guests of the Jackson B. Y. P. U.

VICKSBURG CITY TRAINING SCHOOL

The week Nov. 6 — 11 proved to be one of much pleasure and profit to the young people of the two churches in Vicksburg. With the state Sec'y, Dr. L. P. Leavell and the pastor of the 1st church, Dr. Greenoe as the faculty, beginning each evening at six the week was given to the study of the two B. Y. P. U. Manuals and Training in Stewardship. The classes were enthusiastic and largely attended and considered by those who know, to be the best Vicksburg has ever had.

Dr. Leavell endeared himself to every one, and was urged to accept an invitation to be in their 1922 training school.

Dr. Nelson brought a splendid message to the school Monday from 8:30 to 9:00. Dr. Leavell brought the message at the same hour Tuesday. Dr. Gunter, Wednesday and Thursday and Friday were given to discussions on B. Y. P. U. Work.

It was a wonderful week, greatly enjoyed by every one.

JUNIORS "WHAT AM"

Miss Eva Fortenberry, Junior Leader at Columbia says her Juniors are Juniors "What Am" that means that

they are "Some Juniors," well here is what she says about them, "I am sure you will be proud of them when I tell you that during the summer different ones of them organized and put into operation four unions. I am proud of them and will vouch for them when it comes to actual service for the Master either religious or social. I will put them against any B. Y. P. U. in the State. We are planning to bring the State Banner home in March. We have a membership of 45."

The fact that Miss Fortenberry is "Proud" of her boys and girls and backs them up, loves them, and gives her life for them makes possible the good work they are doing. A leader has to feel this way towards her Juniors to make a success of the work.

IMMANUEL HATTIESBURG JUNIORS

Louise Cleveland who is the Cor. Sec'y. of the Junior B. Y. P. U. of Immanuel Church Hattiesburg sends in a very interesting report of their work. Miss Mamie Slaughter has been elected Leader. They have named their B. Y. P. U. "Sue Bell Johnson B. Y. P. U." in honor of Mrs. Johnson, wife of Dr. J. L. Johnson Pres of Woman's College. Louise is a good Cor. Sec'y. and we recommend her faithfulness to other Cor Secretaries.

OUR HONOR ROLL

Isn't it fine to see how the B. Y. P. U. in the state are taking to the Tithing Campaign. Never before has there been such a hearty response on the part of the young people of the state and every where loyalty is being expressed. Our Honor Roll shows that already six B. Y. P. U. have enrolled 100% of their active members in the campaign. They did not "sign up" just because some one else "signed up." With a young person a conviction is a conversion, and the effect of the play "The Trial of the Robbers" and the Four Minute talks that have been used all over the state, our young people have been convicted that tithing is right and that God expects it, and they are "Signing Up" and God will bless them for it.

Already some unions have sent in their list. We want to urge that every union send in their list as requested. We want to keep a permanent record.

Next Sunday is the last day of "Half Million Week" but if you haven't finished the job in your church or county you will just "Keep on Keeping on" 'til the job is completed.

AMITE COUNTY B. Y. P. U. CONVENTION

On the second Sunday in November the young people from all over Amite County met with the Mars Hill Church and after one of the best programs ever given in a meeting of this kind permanent organization was made with O. P. McPherson Jr., President; Miss Hettye Varnado, Vice Pres. Group one; Miss Stella Burris Vice Pres. Group two; H. G. Rice, Vice Pres.

How to Help and Not Hurt

Our Foreign Mission work is incomparably the greatest enterprise which Southern Baptists are conducting. The Foreign Mission Board has vastly larger tasks to perform and increasingly larger necessities to meet than any other agency. The work has been enlarged as no other work has been or can be enlarged. How can Southern Baptists help this great Christian work without hurting themselves or hurting any other good cause? We answer:

1. Pay your Campaign pledge.

2. Provide for Foreign Missions in your Will. Do it now. You have made most of your gifts while living to home enterprises. Take care of Foreign Missions in your Will. Foreign Missions presents the needs of all departments of Christian work, and these needs in 18 nations of the earth where religious distress is most appalling. Make large provisions in your Will for this large task.

Foreign Mission Board. You can secure these without cost of commission, hold them without taxes, and get your quarterly dividends without expense of collector.

Write for information about Wills and Annuities.

J. F. LOVE, Cor. Sec'y
Box 1595, Richmond, Va.

Group three; H. H. Hewitt Vice Pres. Group four; Miss Bertie Thompson, Sec. Treas.; Miss May Hughes, Cor. Sec.; Walker Tate, Clorister; Miss Lettie Moore, Organist. Every part of the program rendered was splendid and the demonstration program by the New Zion B. Y. P. U. was especially interesting.

The Convention will meet with the Hebron Church 2nd Sunday in Sept. 1922. With the many interested workers and this complete organization Amite County bids fair to be right at the top of the list of B. Y. P. U. Counties.

BIBLE STORIES FOR THE CHILDREN'S HOUR.

Foster's Bible Story\$1.75
Auntcharlotte's Bible Story -- 1.50
First Steps for Little Feet ---- 1.25
Mother Nature Stories from
O. T.60
Wonderful Stories from N. T. -- 1.00

THE BAPTIST BOOK STORE Jackson, Mississippi.

PACHUTA, CLARK COUNTY

On November 15th we moved, with our family, to this field. We have been serving this church for more than a year, out of Meridian. The people here have been wonderfully nice to us since our coming. You talk about "Showers." We have had three big "Rains" since we came. First, there was a Wood Shower; then there was a Pantry Shower, and last, but not least, a "Hen Party," or Chicken Shower. We feel grateful to every one for all these things. We have been serving two churches in Wayne County during this year, but as we are advocating the grouping of churches, we have given these up, with the hope that a good man can be located on the field.

We are giving half-time to Pachuta Church, so we have two Sundays open for some nearby church. While our church here is small, and we have had half-time for less than a year, there is not a more loyal set of Baptist in the state.

Pray for us that we may continue to grow.

Sincerely, J. T. Phillips.
Pastor.

OBITUARY

Brother Simeon Lacy was born March 14, 1842, died October, 27, 1921. Joined the Dry Creek Baptist Church during the Civil War, was baptized by the Rev. Cader Price. He lived a consistent Christian life, was clerk of the church for many years, untill death.

Was married August 31, 1865, and lived on his place near Dry Creek for 53 years where he died.

He left the wife of his youth and three children to mourn the loss. Mrs. Walter Berry and Earnest Lacy, of Thomasville, Mrs. Earnest Cox, of Braston.

Brother Lacy was a good soldier in the Civil War. A quiet and peaceful citizen in the time of peace. He was a good father and husband, a good neighbor and friend, a good mason and a good Baptist. He loved Jesus and kept his commandments. He was buried at Dry Creek October 28th.

May God comfort his widow and children.

S. T. COURTNEY.

"HELEN OF THE OLD HOUSE. HIS BEST YET.

Read it and see for yourself.

\$2.00— The Baptist Book Store, Jackson, Miss.

HAROLD BELL WRIGHT'S NEW BOOK—

THE CHURCH AND THE SALOON

Text: For what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? 2 Cor. 6:14-15.

(1) What is the church? In order to find out what anything is, first find out what it is not. You can not define anything within terms of itself.

(A) It is not a religious club organized for the purpose of furnishing a high type of worldly amusement for the gang.

(B) It is not a social coterie, the church does not purpose to take care of the set.

(C) It is not composed of a lot of seers, seeking liberty and truth, for we are a free people and have found the truth in God's Word.

(D) It is not an ethical society. We are not casting around here and yonder looking for a system of morals. Our moral code is in the Bible. The above is what the church is not. Now let us see what the church really is.

(1) The church is an association of baptized believers in Jesus Christ called out from the world to perform a specific work for God. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

(2) The church is a great living organism through which God is endeavoring to destroy the works of the devil, and the saloon is one of the devil's strongholds. My friends, God has used the church mightily in putting the saloon out of business and He expects the church to keep it out. What are you doing as an individual member to keep down this evil?

It is not only God's purpose to use the church in tearing down all forms of evil, of which the whiskey traffic is the worst, but to build up truth and righteousness on earth. The church was organized not for the purpose of saving people but as a home of the redeemed and for the purpose of establishing and maintaining righteousness in this world. Jesus evidently had the saloon in mind when he said to Peter, "And I say also unto thee, thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." My friends, God has no other way of reaching a lost world except through the church. Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

The one fundamental reason and hindering cause in the progress of God's kingdom is that the church is too closely connected with the world; the church needs a closer walk with Jesus. The lost world looks upon the church as being a mere joke. The church seems to be asleep and it is high time to awake out of sleep for the nation is calling upon the church to rise up against the saloon.

Well, preacher, you just keep on talking about the saloon like it was a hell on earth. If it isn't it is the next thing to it. A definition of the word saloon must be an indictment. It is the vocal expression of almost everything evil.

(1) It is an enemy of any nation, no nation can make very much progress toward material wealth or a high standard of civilization under the influence of the legalized saloon.

(2) It is an enemy of education, and yet some people are so narrow as to say that if we had legalized saloons that we could have better schools and I know that isn't true. Why, I can remember when our own state must have been at least 10 years behind some other states from an educational standpoint. I can even remember when Jackson had saloons and did not have such schools as she has today and not only that, but there wasn't a manufacturing plant in the city except one on mill and there wasn't a foot of pavement in the town. You could not cross the streets in wet weather without miring down to your knees in mud. What was the matter? Why they had open saloons.

(3) It is an enemy of man. To frequent the saloon will not only make a habitual drunkard of a man but will make a liar, thief, gambler, robber and a murderer of him.

(4) It is an enemy of the home. Are there witnesses to verify this indictment? Ay, thousands of them. Just look back only a few years when we had open saloons. See the crowded streets. See them issuing from the rum shop; mark their flushed faces, hear their bitter oaths; see them as they pass by.

Are there more witnesses needed? Just place the wives and children of these poor drunken wretches upon the witness stand. Oh, these sad looking pale-faced women; Oh, Lord God, have mercy upon the drunkard's wife and children. Ill-clothed, hungry, ignorant and shirking from the scornful pointed finger, and the taunt. A drunkard's child. Oh Lord, save them from the curse of drink.

More witnesses still? Just visit the slums of our cities, and hear the laughter of lost womanhood. Oh, the evil in these places, I dare not mention it in your presence. But inmates and patrons alike are devotees of Bacchus. Do we need more evidence? If so just visit our prisons. Here you will find gamblers, thieves, murderers and wrongdoers of every sort. It has been said by some of our leading Chief Justices, that 80% of all crimes are due to intoxicating drink.

What is it that nerves men to deeds of shame and violence? It is strong drink. There are thousands of criminals of every sort and degree, but the saloonkeeper is the criminal of all criminals; for it is an evident fact that he is the maker of them all.

Further evidence. Just visit our insane asylums and look upon the poor raving idiots, it is a pitiful sight to look at. It has been stated that at least 70% of the inmates of our asylums have dethroned their reasons by inebriety, or else are paying

by inheritance the penalty of parental indulgence. Or you may pass through our cemeteries. Oh, what tragedies of pain and sorrow lie hidden beneath the sod. Here you will find men who lived under the influence of the saloon, died in the grip of the awful habit and now his soul is eternally separated from God.

(5) The saloon is an enemy of national politics. Politics is corrupt enough at the best. There are a number of people who are pleading for the restoration of wine and beer. The restoration of wine and beer means the return of the saloon and of brewery politics. Do not be misled by any statement that may be made by practically every speaker pleading for the return of wine and beer. The saloon is gone and it must never come back again.

If the manufacture and sale of beer is legalized the saloon will be reestablished. This is inevitable. There must be distributing agencies for the brewers' product. These agencies may assume another name, but are there any of us ignorant enough to believe that the character of these places would be different from that of the saloon of odious memory? The saloon that was so corrupt and so debasing. The brewers are asking that the manufacture and sale of this same intoxicant that made the saloon odious, be again legalized. In this connection it is well to remember that the brewers themselves owned or indirectly controlled at least nine tenths of the saloons of the United States. The brewers made the saloons what they were, the hang-out for criminals and the rendezvous of cheap politicians. Friends and brethren, will you vote to restore the brewer to power? Or will you vote and use your influence to keep him out? It would be bad enough to have these drink emporiums again established in cities and villages, at the country crossroads, but it would be even worse to have the beer maker and the worst law-breaker of the liquor fraternity, again restored to power.

No more painful influence was ever felt in the political life of this nation than the influence the brewer exerted. Through the use of his dirty money he manipulated elections so that in some communities it was almost impossible to get an honest expression of the people at the ballot box. He poured his old dirty money into the coffers of the German-American Alliance, the Kaiser's aid society operating in America even at a time when this country was at war with Germany. When the government called for conservation of grain, he continued to waste it by the ton while the housewife saved it by the ounce. Schools, hospitals and churches closed their doors for the lack of fuel in those dark days of war, but the brewery fires kept burning. He proved himself the most unpatriotic citizen in America. And now some newspaper men, Congressmen and some United States Senators are pleading with the people of this country to again permit this unpatriotic and unscrupulous booze maker to reestablish himself in direct defiance of the Eighteenth

Amendment to the Constitution.

Now some people will argue that by having legalized saloons we have better financial conditions because of the revenue that is derived from the sale of liquors, but that isn't true. The following is the statistics given by Dr. W. W. Hamilton, our home board evangelist. Dr. Hamilton, puts out a little booklet in which he says that during the time that we had legalized saloons, that in Worcester, Mass., 100 saloons paid in \$200,000 in one year, but the cost of taking care of the evil done by the saloons was \$1,000,000, or five dollars paid out to get one in. The government received as its share as partner in the business \$150,000,000; to this add court cost of \$1,000,000,000, making a total of \$2,400,000,000 paid out to get \$15,000,000 in, or sixteen to one. Does this look like the whiskey traffic is a money making proposition to our government? In no wise, but on the other hand these figures prove that the saloon is an expense to our government and we all know that it has been a curse to the nation. Before the prohibition law went into effect there were thirty continuous miles of saloons in New York, and every red light marked an open door of hell.

In nineteen hundred seventeen after we had gone into the war with Germany, and flour advanced in prices as high as \$16 to \$20 per barrel and corn meal was six cents per lb., and you could hardly get either at any kind of price, there was many a little child that went hungry, they did not know what a piece of pie or cake was and rarely ever got a biscuit. But old booze maker just kept right on making his booze.

The government statistics show that in the year of 1917, Mr. Brewery, the devil's agent, distilled 167,740,325 gallons of whiskey and 42,722,376 gallons of wine. Malt liquors 1,885,071,302 gallons. A total number of gallons of all liquors manufactured that year was 2,095,535,005.

Now as to the relation of the church to the saloon. We have seen that the church is an appointed organism through which God is trying to build up truth and goodness on earth. We have also seen that the saloon is the practical expression of every thing sensual. How shall the two stand in relation to each other? Or what is the church to do?

The church may sanction the saloon that is license it. The word license is derived from the word licit, which is the original is an impersonal verb; but being brought over into the English language it becomes intensely personal and means I permit it. So when a man votes to license a saloon he just simply expresses himself as being in favor of everything that is evil. I do not believe that any true red blooded, patriotic American citizen will ever vote to license the saloon again.

It was the ministry and the churches that furnished the dynamic that placed the eighteenth amendment in the constitution and enacted the Volstead law. If that amendment is to go into full effect, and the

country have the real benefits of prohibition, it will be because the ministry and churches are reformed so that it shall be so.

The appetite for drink on one hand and the greed for gain on the other regardless of consequences, we just as well recognize the fact that we have ten years struggle before us to overcome these abnormal conditions and wipe the whiskey traffic from our American civilization.

Now friends the churches are the only agencies that can do this work. Fundamentally the principle is not only the enforcement of the law, but the building up of a public sentiment that will command obedience to the law. The federated conscience of the church is the only body on earth that can do this. The administration of the government follows in the wake of public sentiment created by the church, and when the building of public sentiment ceases government ceases to function, and at once a backward drift sets in. Therefore I appeal to every true red blooded American citizen in this audience to face the problem with sustained aggressiveness until this damnable human wrecking traffic shall forever be eliminated from American civilization and put into the discard of unused things. Ah friends it is good morals, good religion and good patriotism that will do this. Who wants wine, whiskey, or beer? None but the low-brows. Why the cursed stuff will make a man morally corruptible and make him politically crooked. Why we have had politicians in this great southland of ours, ay, even in Mississippi, that were so crooked that when they started on their way to Washington, I am surprised that they did not meet themselves coming back.

Now what are we going to do? What can the church do but antagonize the saloon? What shall the ministers do but denounce them? If the trumpet give an uncertain sound what shall the suffering people do? Let us befriend the drunkard and the runkard's wife and children, and defend them from their foe. Let us not undertake to cleanse what has been proven in the nature of things to be essentially unclean. Let us not lay a blessing upon that which God has cursed. We must do our uttermost best to rescue the saloonkeeper from the error of his way; to set him free; to heal the wounds of the poor and helpless whom the drink horror has stricken down. Friends, in conclusion I again appeal to you to pray without ceasing and do your dead level best to keep down this awful evil that has proven beyond a shadow of doubt to be a curse to the world.

A. J. LINTON

NORTHERN METHODISTS IN NATIONAL CONFERENCE

Midway in the five-year period of the Methodist Episcopal Centenary Movement that denomination has just held in Detroit, Mich., (Nov. 16-17), a National Conference for the purpose of prayer, praise, fellowship and meditation. The call brought together practically the whole board of bishops, the district superintendents

throughout the nation, five clergy- ageous determination to face facts on the part of both speakers and hearers. Profound thanksgiving for vast Centenary funds already raised and set to work in the King's business, characterized the gathering rather than disappointment with the church because of failure to meet all expectations. Indeed, no note of failure was expressed or was felt to be permissible. The evidence of urgent situations met, of enterprises saved, of strategic expansion here and there in needy fields through the increased giving due to the Centenary, was overwhelming. The sense of the providentiality of the movement, whatever its limitations, as to financial results, was poignant and deeply compelling.

In the quadrennium from 1912 to 1916 the total receipts of the Board of Home Missions and Church Extension was \$4,495,826. In the single year 1920 the receipts of that Board were \$6,612,593. The Centenary had made it possible for the Board of Home Missions to receive and disburse in one year \$1,116,000 more than it had had in an entire quadrennium earlier in the decade. In like manner the Board of Foreign Missions received \$6,311,000 for the quadrennium 1912-1916, but in 1920 alone received \$6,612,000. In 1921 the total receipts of these two major boards together with the Woman's Foreign and Woman's Home Missionary Societies amounted to \$19,387,000. Various smaller gatherings of the responsible administrative bodies within the denomination immediately followed the National Conference in order to make an effective answer to such questions as the following:

1. What must be done to maintain the church's present interest in its benevolent program?
2. How can we secure new money in the next two and one-half years in order that delayed projects at home and abroad may go forward?
3. What should be the church's benevolent program after the close of the five year period?

OBITUARY

Brother R. L. Estes was born in Wilcox County, Alabama, May 29, 1854 and died Oct. 11, 1921. He leaves a wife and three children to mourn his departure.

He joined the Baptist Church at the age of 16, united with Pinckney Church, by letter, in 1906 and lived a consistent member till death. He died as he lived; trusting in the Lord. He was married to Martha E. Germany Jan. 9, 1887. To this union seven children were born, four of whom preceded him in death.

After appropriate services were conducted by Rev. W. L. Collins the remains were interred in Pinckney Cemetery.

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CLINTON BAPTIST CHURCH BUILDING

By M. P. L. Berry, Treas.

Work on the church building has been at a standstill for some time. Bricklayers completed the walls of the basement and stopped to wait for concrete men and carpenters.

The delay has been prolonged because funds have come so slowly that there was not enough in sight to run up to the next stopping place.

The plan is to begin the work again now and run up the walls and put the roof on.

Many have said that they would help when the work started. That time has come. Thousands of dollars will be needed in the next two or three months. The task is too big for the local congregation which is composed mostly of teachers, preachers and students. Won't you help now in this worthy cause at this place which means so much to the Baptist Denomination?

The following have given since the last report:

Amount previously reported, 28,027.46; Miss Mary Bailey, 2.00; T. E. L. Class, Clinton, 4.31; Lewis Wilson, Clinton, 1.00; Mrs. J. T. Farrar, Anguilla, 1.00; Elizabeth McCoy, Liberty, 5.00; Ed Kenna, 10.00; Anderson Polk, 6.79; Mrs. Nannie Mills, 1.00; Mrs. A. J. Aven, 10.00; R. H. Tomlinson, 2.00; C. S. Wilson, 2.00; Miss Maggie Watkins, 10.00; Dr. Lipsey, 26.00; J. H. Treadwell, 1.00; Mrs. W. D. Potter 4.00; Mrs. J. W. Beasley, 5.00; M. F. Herring, 2.50; Mrs. C. B. Butler, 5.00; Mrs. W. D. Potter, 3.00; Mrs. J. L. Johnson, 5.00; I. H. Hilderbrand, 5.00; R. R. Walker, 2.50; S. B. Cooper, 10.00; M. J. Derrick, Hattiesburg, 15.00; W. F. Willingham, 10.00; W. G. Grayson, Jr. Biloxi, 5.00; W. D. Gillespie, West Point, N. Y., 10.00; J. E. Kinsey, Vicksburg, 2.50; B. D. Dearman, Meridian, 10.00; Mrs. W. D. Potter, 2.50; Dr. P. I. Lipsey, 6.60; Mrs. Ben Berry, Silver Creek, 5.00; I. H. Hilderbrand, 5.00; J. R. Smith, 1.00; W. R. Allman, Mize, 10.00; Eugene Fleming, 6.00; W. A. Keel, 1.00; M. Latimer 8.00; Frances Lipsey, 10.00; J. C. Watts, 1.00; P. H. Lipsey 8.00; S. S. Perry, 8.00; M. Latimer, 92.00; C. V. Smith, Washington, D. C. 15.00; W. H. Miller, 15.00; Mark Lowrey, 7.50; Dr. H. F. Garrison, 100.00; C. D. Quisenberry, 5.00; Bruce Hitt, 25; W. H. Weathersby, 50.00; J. Norris Palmer, Charleston, 10.00; W. C. Stewart, 5.00; A. J. Aven, 100.00; Guy H. George, Mantee, 2.00; A. K. Godbold, 25.00; J. J. Lipsey, Colorado Springs, 50.00; G. M. Savell, New Orleans, 20.00; Elbert Lewis, 2.50; M. L. Flint, D'Lo, 10.00; Mrs. F. W. Varner, 1.00; Rev. F. W. Varner, 1.00; Rev. J. W. Boggan, 2.00; Mrs. A. C. Powell, 5.00; I. H. Hilderbrand, 5.00; Mrs. J. L. Johnson, 5.00; Dr. P. I. Lipsey, 10.00; T. E. L. Class, 7.00; G. H. Bula, 25; Dewitt King, 300; W. A. Comfort, 1.00; G. A. Cooper, 2.00; D. M. Nelson, 50.00; D. O. Horne, 5.00; Geo. Williams, 3.00; J. W. Landrum, 1.00; M. Latimer, 25.00; T. L. Everett, 25.00; Miss A. J. Buckley, 10.00; J. S. Bailey, 1.00; John Sproles, 10.00; Minnie Landrum, 25.00; Dr. P. I. Lipsey, 9.00; Walter F. Taylor, 35.00; M. P. L. Berry, 60.00; W. M. S. 25.00; Mrs. Minnie Dameron, Jackson, 5.00; D. B. Robbins, Brandon, 10.00;

Mrs. C. L. McDowell, Flora, 100.00; Mrs. J. W. Landrum, 3.00; Mrs. A. J. Aven, 20.00; Miss Susan Riley's S. S. Class, 22.50; J. W. Landrum, 2.00; Mrs. F. A. Murphy, 10.00; Martha McEarley, 5.00; Estus Rushing, 5.00; Allen Puckett, Columbus, 25.00; Stuart Gammill, Pelahatchie, 512.08; Francis Lipsey, 17.50; J. S. Bailey, 4.35; Mrs. M. Latimer, 5.00; J. A. Bass & Wife, 2.00; Dr. M. O. Patterson, 17.00; Oscar Thompson, 1.00; C. B. Butler, 10.00; Leon Tyrone, Siler Creek, 5.00; Mrs. M. O. Patterson, 15.00; D. M. Nelson, 50.00; Mrs. G. W. White, 15.00; Mrs. A. C. Powell, 2.00; Mrs. G. W. Riley, 2.50; Prof. E. J. Green, Meadville, 25.00; G. M. Savelle, New Orleans, 10.00; T. F. Spencer, Nettleton, 20.00; Mrs. A. M. Winstead, 1.50; S. G. McBride, 5.00; Zeno Wall 10.00; T. E. L. Class, Clinton, 2.50; Dr. M. O. Patterson, 90.00; F. A. Olander, 75.00; W. R. Haynie, Glenmora, La., 5.00; Dr. P. I. Lipsey, 9.00; T. E. L. Class, 2.00; Mrs. J. W. Landrum, 2.00; J. A. Bass & Wife, 1.00; Wilma Conerly, 2.00; J. A. Gillis, 2.50; J. H. Treadwell, Bernice, La., 10.00; Lucille Williams, 2.00; Bernice Herring, Kilmicheal, 10.00; O. E. Estes, 3.00; Dr. G. H. Crutcher, New Orleans, 10.00; Mrs. Stella B. Miller, 4.00; Coupons, 58.01; L. H. Hilderbrand, 5.00; Mrs. J. W. Beasley, 3.00; M. Latimer, 33.25; Miss Pitcock, Courtland, 1.00; Circle No. 3, Clinton W. M. U. 4.30; Circle No. 2, Clinton W. M. U. 13.10; Rev. D. I. Young, Summit, 5.00; H. E. Spell, 2.50; Nellie Clark, 10.00; S. V. Robertson, Jackson, 25.00; Mrs. J. W. Landrum, 2.00; J. B. Lackey, 8.30; J. T. Wallace, 100.00; Thanksgiving Offering, 111.23; J. R. Hitt, 25.00

Total Receipts to date, 30,876.28

NO BEER

The antimedical beer bill was signed by President Harding early today.

Signature of the bill on which congressional action was completed last Friday automatically closed the gap in the nation's prohibition laws revealed last March by Attorney-General Palmer in an opinion that there was nothing in the Volstead act to preclude the prescription of beer as medicine.

Prohibition advocates in congress soon after publication of Mr. Palmer's ruling evolved the bill which in a somewhat changed form was today made a law of the land. Antiprohibitionists, principally in the senate, waged a determined fight with the result that final legislation action was held off for several months.

Treasury officials, because of the pending legislation, withheld issuance of regulations making prescription of beer possible until last month. Under the ruling a few brewers received permits to operate but action generally was withheld.

The bill, in addition to outlawing medical beer, provides that not more than one-fourth gallon of vinous liquors or vinous or spirituous liquors separately or in the aggregate containing more than one-half pint of alcohol, may be prescribed in ten days; that physicians shall be limited to 100 prescriptions for such liquor in 90 days unless extraordinary reason is presented; that importation of spirituous or vinous liquor is prohibited until the amount on hand shall not be sufficient to supply the current need for nonbeverage uses; that private residences may not be search-

ed without a search warrant and that the courts of Hawaii and the Virgin Islands are given jurisdiction to enforce the national prohibition act.

The Federal Government is doing nobly to make this a prohibition and total abstinence nation which has been my ultimatum for over forty years. Now it is up to the co-operation of the loyal citizenship, municipal, county and state officials to make the enforcement of the prohibition law as well as all laws for that matter. Support the anti-Saloon league financially they have many phases of the law to defend. The friends of the liquor and beer traffic spend millions. They offered Secty Hughes one hundred thousand dollars to take their case of the defeating the Volstead act. I keep five year pledges to the Anti-Saloon League of America like the Seventy Five Million Campaign.

W. H. Patton.

NEWS ITEMS FROM SOUTHERN B. T. S. LOUISVILLE KY.

We still move on and our enrollment continually increases. We have 380 men enrolled in our Seminary classes. One noticeable feature of our enrollment is, so many students are coming from northern states, right from the doors of northern seminaries. They came here for sound orthodox, because it can not be found so pure in the north.

Three days ago, a southern preacher arrived here who had left Newton Center Seminary in Mass. Our professors have recently visited nearly all the state conventions meeting in the South. They report conditions as they really are, and encourage us by saying we can trust in God and look for better things.

The Tithing Campaign is on in full swing in Kentucky. We believe Kentucky will raise her 50,000 tithers. One of the Seminary students who preaches here in the state preached to tithing to his congregation one Sunday morning. Of the thirty one who were present twenty six signed the tithing pledge cards. Can you beat it in our great Mississippi.

We Mississippians are looking to you brethren to make this campaign a success, and we believe you will do it. We believe in you.

Did some one say that scholarship and spirituality do not travel the same path? Listen; Dr. A. T. Robertson, our great scholar held a two week's revival in Waterloo Iowa, and had seventy eight conversions. Think of it. All this happened only two weeks ago.

Dr. Sampey held a revival in Amarillo Texas recently, where there were about a hundred conversions.

Thank God for such men of usefulness.

Our Thanksgiving was great from every view point. The Baptists of the city had a consolidated service at Walnut Street Baptist Church, where Dr. Fraser, pastor of the 4th Ave. Baptist church brought to us one of the most scholarly Thanksgiving addresses ever delivered. Everybody pronounced it a masterpiece.

We send greetings from the Miss. Club to all readers of the Record.

A. A. Kitching, Reporter.

SECRETARY HUGHES
Editorial Commercial Appeal.

In all great congresses of the world some man suddenly, and sometimes perhaps unexpectedly, assumes the ascendancy and shines with distinguished and peculiar light. At the congress of Vienna in 1815 it was Metternich; at Berlin in 1871 Bismark, upon being questioned as to who was the greatest, replied, "Modesty forbids my saying who was the greatest, but Disraeli was unquestionably next." In Paris in 1919 the distinguished was a triumvirate, and it would be difficult to decide which was the most luminous point of the triangle. But in the present conference in Washington it seems unquestionably Hughes who towers conspicuous in this august assembly. It is said that jealousies are manifesting themselves within his own party, some Republicans fearing the eclipse of the president. In this matter we do not choose to live within lines of political demarcation and think of Mr. Hughes as our secretary of state and, above all, as an American.

Some people speak rather exaggeratedly of Mr. Hughes, saying his is the only brain in Washington. We cannot subscribe to that, but he unquestionably has a brain peculiarly fitted for the discharge of his present responsibilities. His father was a clergyman. We may assume that the son received indelible impressions from the father. Educated in a severe school, where a diploma was an attestation of thoroughness, and trained in a profession where a man must think quickly in the midst of action, and having been member of the most august court on earth, where the mind must ponder gravely that it may decide justly, Mr. Hughes has come fully equipped as the representative of a great nation which desires nothing more than justice and right and desires nothing less.

The conference at Washington today is the focal point of the world's vision. There the whole character of the world's future may be established. The entire direction of the world's progress may be given, and we watch with great interest the positions assumed in the strategy of the nations. At present the outstanding figures, aside from Secretary Hughes, are Mr. Balfour of England and Admiral Kato of Japan. If Balfour wins a point he will win like a gentleman. If Kato scores a touchdown it will be with the vigor that marks everything in his brilliant young pagan nation. And in the midst of the high debate, thinking straight, with brain suffused with pure intellectual light, representing the heart of the nation as it beats calmly to the call of right and justice, and peace stands Hughes. We think we may safely leave our great cause and our great purpose in his hands.

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PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

The antibeer bill passed the United States Senate on November 18th, by a vote of 56 to 22, giving not only a majority but a two-thirds vote with 12 to spare. It had previously passed the House. The President's signature was affixed on the 23rd.

A few of the salient points are:

1. It prohibits prescriptions of beer for medicinal purposes; 2. Physicians are limited to 100 prescriptions for vinous or spiritous liquors in 90 days, and no person can receive more than one-half pint of alcohol within any ten day period; 3. No private residence may be searched without a search warrant, but offices, stores, vehicles and persons may be searched without warrants.

This bill became effective immediately upon its approval by the President. Neither the ruling of Attorney General Palmer two days before he retired from office nor the passage of this bill affected Mississippi legally, because fortunately Mississippi is protected by state laws more drastic than the Federal laws.

Every good citizen is appealed to to obey and assist in the enforcement of our splendid state laws; and every enforcement officer, sworn and paid to exert himself to enforce every law, is hereby appealed to to do his best and to call upon citizens to assist him by giving words of encouragement, by giving information and by serving on juries.

TRAIL OF A MISSIONARY

On Saturday Nov. 19th I was met at Crystal Springs by Rev. R. W. Bryant, pastor of County Line and Pilgrim's Rest, two progressive country churches located about three or four miles out from Crystal Springs. Bro. Bryant has been the pastor of these churches for two years and is highly appreciated by his people. Brother Bryant has a new Dodge car and in ten or twelve minutes we landed in front of a beautiful six roomed bungalow recently built by his churches for their pastor's home at a cost of \$2500.00. Sunday morning at 10 A. M. we met at County Line for Sunday School which was a credit to the church and community. At 11 A. M. the writer preached to an attentive people on the subject of Tithing and at the close of the service the tithing cards were distributed and I feel sure will be signed by at least 60 or 70 persons for that many expressed a willingness to do so.

At 6 P. M. the B. Y. P. U. rendered a splendid program, the writer had the privilege of addressing the B. Y. P. U. and urging 100% of members signing up to tithe, which I am encouraged to believe they will do.

This young B. Y. P. U. will put on the "Trial of the Robbers," on the 1st Sunday at 6 P. M. in December. I am sure it will be well worth the while to be there. The B. Y. P. U. out of their appreciation of their pastor and noble wife put on a plan to land a piano in pastor's home in the near future. I preached again at 7 P. M. to a large crowd who was present.

Wednesday afternoon, the two churches are come in the pastor's home and found their beloved pastor and wife, and the writer would so much enjoy being present to share their happiness but cannot, so with a promise to make another visit the writer was brought to Crystal Springs to the 12:58 P. M. train for Jackson, Newton and Montrose.

May the Lord bless Brother and Sister Bryan and their people.

Yours sincerely, L. E. Lightsey.

Born Gerald, Ala., Apr. 1st, 1910; died 7:30 P. M., Nov. 19th 1921, James Evan, son of Rev. and Mrs. H. T. Vaughn, of McAdams, Miss.

Interment was in Payne Family Cemetery, near Lauderdale, Miss. Rev. H. H. Hunnycutt, officiating.

There are left to mourn the loss of our little Bro., parents, paternal grandparents, maternal grandfather, Mr. J. P. Payne, two brothers, a sister, 2 uncles, and 4 aunts.

Named for his grandfather Vaughn, a Baptist minister, Lisman Ala., and Nephew of Rev. Blanding S. Vaughn, pastor S. Side Baptist Church, Meridian, Miss.; the deceased, tho only 11 years old, had already surrendered for the ministry and before departure from home for Baptist Hospital, Jackson, where he died, had prayed and suggested that a young companion and fellow Christian take his place in the high calling to which he addressed himself joyously given himself. Leader of his class in high school, and active in Junior B. Y. P. U., the deceased was very popular indeed and will be greatly missed.

Flowers from several places and the presence of many friends, including a number from South Side, Meridian, bespoke universal esteem and widespread sympathy.

May report in this connection meetings at 41st Ave. Baptist in which the pastor did preaching and Doyle R. Hamilton conducted singing, began Sept. 25th lasting 2 weeks, having 29 baptisms and 17 by letter and restoration, 46 total; makes 69 additions for us in past 5 months.

Eupora, Miss., Nov. 24th, 1921

I have accepted a call to the First Baptist Church of Rector, Ark., and will take up the work there about Dec. 15th. This is one of the largest and best churches in north Arkansas with a large membership, a substantial and beautiful building with a Sunday School annex under construction.

The opportunities for service are almost limitless as the town is new being only about 16 years old and already has a population of more than 3,000 with all kinds of heresies. Lands are productive and being tilled exclusively by white people which gives great opportunity for building up good rural services.

I was also called to the First Baptist Church of Piedmont, Ala., a town of more than 4,000 people, beautifully situated among the foothills of the Lookout Mountain range, noted for its culture and long staple cotton. The church has a membership of more than 400 souls and well

organized having been blessed with the services of that peer among preachers, Dr. A. E. Page, but the push and progress of the Western State appealed to me more forcibly so go that way, feeling that it is just as the Lord would have it.

The four and one-half years of service here have been fraught with blessings and success beyond our expectations when we came here, each year seeing the church upon a higher plane every way, this year having been the best of all, and I am leaving a field in good condition for the next pastor.

W. E. FENDLEY.

WHEN TO CALL THE DOCTOR

In China, it is said, the doctor is paid only when his patients are well. In Panama the Canal was made possible only by the American doctors preventing disease, and not by their curing it. In the United States it is becoming quite common for people to visit their family physician from time to time for examination and advice while they are feeling well. If they do not go themselves, much more often their children are sent. This is a very wise precaution, for often somethings slightly wrong may easily be corrected which, if allowed to run on, might be beyond human power to cure.

Exact rules prescribing just when to call a doctor in illness or injury cannot be made to cover all cases, but some help may perhaps be given. Very rarely is any saving made by

not taking the safer course and consulting a physician in case of doubt. It goes without saying that in any serious illness or injury it is a great injustice to yourself, or to anyone for whom you are responsible, not to see a doctor at once.

If an illness comes on suddenly with high fever, considerable prostration, and headache, a doctor is needed. He is also needed in case of severe headache or pain in the abdomen, especially if these are present after an injury. All injuries of the head and abdomen have very serious possibilities. Croup is so terrifying that the doctor is usually summoned at once by the frightened mother. Severe sore throat may be diphtheria, and you need the doctor at once. An eruption with fever often means a contagious disease. Some diseases which come on slowly should not be neglected. Mouth breathing means adenoids, and causes much unnecessary trouble if a child is not put into the hands of a physician. Loss of considerable weight means something wrong. Persistent coughing is a danger signal. Any deformity should be shown to a doctor. Deafness may often be improved or cured if given early attention. Running from the ear is a bad business and should be attended to.

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2. Lee's Veterans
3. B. H. Carroll
4. J. B. Gambrell

Dainty and beautiful in its dress of blue and gold, Dr. McDaniel's new book, "A Memorial Wreath," lies on our desk. Four memorial addresses—two on general themes and two on great individual leaders in our Southern Baptist brotherhood—are contained in the volume of ninety-four pages. The first address is on "World War Martyrs." This it was our privilege to hear at a time when all hearts were filled with poignant anxieties and griefs and it heartened and cheered us with its sober eloquence. The second address is on "Lee's Veterans" and comes out of a mind well stored with the facts and principles of our great war. Among the Baptist leaders of the South, of the past century, two stalwart figures emerge—B. H. Carroll and J. B. Gambrell. These men, Dr. McDaniel knew intimately, in their private and public lives, and he has honored them and done credit to himself in the quality of his tributes to them. We do not know where we could find more adequate and delightful sketches of their remarkable characters and careers.—Editor R. H. Pitt in Religious Herald.

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MISSISSIPPI

ARMS CONFERENCE MAKES FINE BEGINNING

By Charles S. Macfarland, D. D.
General Secretary, Federal Council of the Churches of Christ in America.

"We are not likely to finish the task here and now, but we have clearly and definitely committed ourselves to it. Previous conferences like this have divided territory; this one stops the practice. Other conferences like this have sought to regulate war; this one means to stop it. We may not do all that you churches ask, (the speaker had a copy of the Federal Council of Churches document "The Church and A Warless World" in his hand) but we have committed our nations to the ultimate fulfillment of it."

"I rejoice to see that your American churches have ceased to be nationalist only." Thus one of the foreign delegates expressed himself to me today.

We had just come from the Conference where M. Briand had clearly shown us the difficulty of the practical problems and the necessity for the principle of "all or none" in disarmament.

Briand was tactful as well as forceful; Marshal Foch was conspicuous by absence. The general sympathy with Briand and France has by no means convinced the great leaders that even in land armament there may not be at least the establishment of a principle and a real beginning. One could feel this in what Balfour and Hughes said.

Confidence is strong that this question and the vexing one of the Far East will be resolved by good will and patience.

One thing is clear, the nations have been committed to great principles. That is a great deal to do in a week.

The best thing about this Conference is its frankness and sincerity. To be sure there are the usual uncertainties and mutterings, but they are negligible compared with previous meetings of the kind.

There is far less tendency to reservations and the old effort to make combinations seems to have been given up. There is at least a good chance that this conference will not be determined in its results by "balance of power."

My friend from abroad then continued speaking reflectively as though thinking out loud.

"Yes, while this conference may not reach the end you desire (he turned the pages of the Federal Council of Churches document again) it marks the beginning of a new order—an absolutely new order; it will do in a different way what your President Wilson clearly hoped to do at Paris, and which—let me say—he did initiate there."

As we came together in Continental Hall this morning there was a singular and illustrative happening. The representatives of the governments were there, surrounded by the people themselves, when suddenly (by the photographers) searchlights were turned on. It was a symbol, it typified the principle of "open covenants openly arrived at."

Briand has insisted indeed that

what he said and all he said to the Conference should be in open session.

Of course, discussions must take place between delegates themselves. "But" said my friend from Europe, (and he turned another page of the message of "The Church and A Warless World") "the new thing here is that your people—and our people—he showed me a cable) have us under the searchlight as they did in the hall this morning."

Public opinion is still coming in, and not only from America. The press representatives of one of the nations, feeling that they had a right to represent their people, framed up a "round robin" for their delegation, urging full compliance on some issues of vital importance to that nation. It evidently was not private, for one of them reported it to me within five minutes after it happened."

China has evidently received unhesitating promises.

"Only one thing really settled", you say. It is a great thing that three great nations shall solemnly agree to destroy—not simply to halt—but to destroy brand new ships. That this has been done (it is evidently settled) is prophecy enough that the other things can be done.

What shall the people do? What shall the churches do? Thank God.

Yes, but not as an evening prayer before going to rest. Rather the morning prayer of a new day, of which little more than the first blush of dawn has come.

In other words, let us now hold our gains and then plant our feet for new insistence.

Politically—partly political—confusions have not yet been cleared away, neither here nor abroad. Our foreign delegations have their political enemies on their heels.

The real issues are yet to come and may not be reached for many weeks. Lloyd George is likely to be here in time for them. They are:

First, what shall be the method, the body, the organization of these nations to make sure that new pharaohs shall not rise "who knew not Joseph" and reverse the order.

Second, how shall this organization (no matter what you call it) be inspired with the idealism, the moral power and spiritual inspiration needed to complete the task which can only be begun here?

Both of these are not temporary, but perpetual tasks and opportunities for the churches, first to insist that the nations of the world shall be a family; and second that they shall dwell as brothers, because of their feeling that God is the Father of them all.

The work of the churches in relation to this great conference has been potent and effective, but it is only just begun.

FRANK MOORE GOODLOE

This good man was born in Madison county Oct. 5, 1868, and his life closed in Flora, Madison County, Miss., on the evening of Nov. 5, 1921.

Paralysis, the disease that brought on his death, manifested itself about forty-eight hours before, while Bro. Goodloe was conducting the

mid-week prayer services in his home church. His Scripture reading was the first chapter of James and the last song he announced was, "Have Thine Own Way, Lord". Both were so expressive of his life. He was converted at fourteen and the Lord brought him a varied, but experience of Grace and he was ever a believer in the "Old Book". He was a deacon in the Flora Baptist Church and for five years he had served as secretary of the Sunday School. Although beginning public church work comparatively late in his life, he brought to it a devotion, a sincerity, and an enthusiasm that assured success.

On February 5, 1914 he was married to Miss Beulah Anding, daughter of Rev. I. H. Anding, then of Summit, Miss. These years of married life have only developed and deepened the love of each for the other. Their lives have blended for the benefit of both and as a happy example to those who have known them.

Although he had no children all the children found in him a friend. Although he held no high position his friends were numbered by all the noble who knew him. Although he could not be termed a leader, he was a booster to those who lead, especially in religious work. Nothing he had was too good for his loved ones and friends and most of all his Lord through his church.

His fidelity to his friends was marked by sincerity. His devotion to his widowed mother, now Mrs. M. J. Simpson, was ever sweet and tender. His love for his wife was strong and faithful. He was a successful business man, and as the Lord prospered him he honored the Lord with his substance as instanced by the fact that when the recent plea for emergency payments was made he paid his entire 1922 pledge, and also by his avowed purpose to give \$1,000.00 towards the erection of a Sunday School Annex.

A great host of sorrowing friends crowded the Flora Baptist Church on Sunday afternoon to lend their presence to the tribute paid him at his funeral service. Many and beautiful flowers were there, attesting the tender place he held in the hearts of these who knew him. Among them all there was none more appropriate than the cluster of fresh, bright, beautiful rose-buds, so expressive of a life crowded with little, cheerful, kindly deeds.

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During the day the skies were over-cast with clouds, but as loving hands lowered the body of their friend to its resting place the sun pushed back this veil and smiled upon the weeping ones a smile of hope and cheer. Thus closed the earthly career of this plain, Christian gentleman. Surely he might have said with Paul, "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the Righteous Judge shall give to me in that day and not to me only, but also to all them that have loved His appearing."

Our heart goes out in tenderest sympathy to his devoted wife, his aged mother, and to his brothers and sisters, all of whom he loved so well. Our prayer is that many young men of his home town will see the places left vacant by his going and answer the summons of loyalty to the cause so dear to his heart.

One of his friends,

BRYAN SIMMONS.

B. U. WILLIAMS

Brother B. U. Williams last week went to his reward. His age was 87 years, 8 months and eleven days. As a citizen he was honored and loved by the people who knew him best. He was always found favoring all things which were for the upbuilding of our country and for better citizenship.

As a father he was gentle and kind, always having the respect and love of all his sons and daughters, who rise up to call him blessed. His good wife preceded him by a few months to her home at the age of 82 years.

As a former pastor I must say some things about Brother and Sister Williams concerning their home life. They leave six sons and four daughters; one son who has passed to his reward a number of years ago. This son was a young preacher, had he lived, would have made one of our strong men.

I am glad that I had the privilege of knowing them in their home, to see the family devotion, the interest of father and mother in children and children in father and mother, and in the last hours of each one, father and mother, how those noble sons and fine daughters forsook all their interests and looked after the comfort of father and mother.

The religious side of life was not neglected by them. They were members of Causeyville Baptist Church Increase, Miss., were sound in the faith once delivered to the saints and were pioneers of the religious life of Mississippi.

Brother Williams caught a vision of the spirit of missions perhaps 40 years ago, and since that time has been a tither and on account of this method of giving has perhaps given more than many others in his church. He subscribed liberally to the 75 Million Campaign fund, was paid up to the time of his death having the request to finish the subscription.

Sister Williams subscribed very liberally to the same fund and along with other things she wanted the

pledge finished, which was done by her husband soon after her death and now the children will finish father's.

As I saw the home life in the last days of Brother Williams and his good companion and those fine spirited sons and daughters, all Christian men and women and their grand-children, Christian young men and women I am made to feel that a finer family could not be found anywhere and that the Lord abundantly blessed Brother and Sister Williams. Lives well spent, well finished in the Master's service.

A FORMER PASTOR.

GOING ON A VACATION

Well Canada is the greatest place for a summer vacation I ever saw. Toronto, a city of 800,000 people, is healthful and prosperous. A church on one corner and a bank on the other. The most imposing church this writer saw was a Baptist Church. The city has great parks and wonderful lake views.

Montreal, a city of 900,000, is also beautiful, prosperous and religious. Reubek, with a population of 250,000 is pitiful. The whole province is filled with French Canadians and are absolutely dominated by the Pope. They won't talk to you unless they are trying to make some money out of you. Here they have the famous picture of Christ and His crucifixion, of Jerusalem with its wonderful interesting features. This picture is 45 feet high and 1300 feet in diameter. Took six artists 17 years to paint it and it has been on exhibition 35 years. New Brunswick is filled with great people, most of them very religious. As you travel you see great waterways and beautiful scenery. Deer and moose playing on the mountain side. See them trout and catching salmon for the canneries. Then at St. John, Canada's winter harbor, you see the world famous reversible falls, where the tide rises 34 feet, and further around on the Bay of Fundy it rises sixty-six feet—the highest tide in the world.

But wife and I saw among these great sights and opportunities for pushing the Kingdom interest so I spoke about three times each week for about three months trying to preach Christ and His Crucified and I quote from a letter just received from a prominent pastor. Thanks for the tithing literature, I distributed it among our people; so Tuesday night we organized a large band of tithers which will grow rapidly. Our people love you and your good wife and are longing for your return. You have confirmed us in the faith and greatly stimulated our religious zeal.

"SEMPER BEATUS"

WEST CORINTH

We the members of the West Corinth Baptist Church desire to express our earnest appreciation and gratefulness to everyone who so ably assisted us in securing the amount of our indebtedness on our church building as a home for a body of earnest workers, which was organized June 2nd, 1921.

We especially desire to extend our greatest thanks and appreciation to

the First Baptist Church of Corinth for their hearty co-operation, both personally and financially, and their never tiring and always faithful workers whose Christ-like hearts we can never forget. We feel very confident that "The effectual fervent prayer of the righteous availeth much", as our wonderful maker who doeth all things well, has been a faithful guide to us during our efforts; and we as earnest Christian workers desire the continuation of prayer for us, that we as humble servants of our Savior, may grow stronger and do a great work for Him who gave His life for us.

We most sincerely extend a cordial invitation to each and everyone to attend all services.

CARD OF THANKS

We do so humbly and gratefully thank the good people who helped us in our great trouble, in helping us in every way, in personal help and sympathy, and words of kindness during the last illness of our dear wife, mother and grandmother during her last illness and death, and for the sweet flowers brought to her during her last sickness, and for those placed on her grave, and we pray God's blessing upon them all.

B. F. MILLER,

His Children and Grandchildren

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